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A View of the Weekly ESSAYS and DISPUTES in this Month.

Daily Gazetteer, Jan. 31. N^o 186.

Answer to the Craftsman's Marks, which he gives by Way of Caution to Princes.



THE Craftsman of Jan. 17. (See p. 22.) mentions several Marks by which a King may know when he is reduced to the deplorable Condition of being a Slave to his Servant, (or Minister.)

The first Mark is, 'When many Noblemen and Gentlemen of the most antient Families, the largest Estates, and the greatest Credit in the Kingdom, absent themselves from Court.' Answer; If this Fact is true, which I think (says Osborne) absolutely false, yet the Mark is not a sure one; because many Noblemen and Gentlemen of the most antient Families, the largest Estates, &c. have not more Sense nor Virtue than others; but are subject to the same Foibles and Weaknesses as the lowest Class of Men. Knowledge and Virtue are not hereditary; besides, there is a great Difference between voluntarily absenting themselves from Court, and staying away, because they are conscious that their Actions have rendered them very unacceptable at Court. They may be absent, and yet uneasy because they are absent.

Another Mark, it seems, whereby a King may know whether he is a ministerial Slave, is, 'When Men of unquestioned Worth and Fidelity throw up great Posts, without any declared Motive.' Answer: This is no Mark; for Men of unquestioned Worth and Fidelity may see a Reason, or fancy they see a Reason to resign a Place under the King, without the

least Dislike to his Majesty or his Measures. There may be other Reasons; but, if those Gentlemen don't think fit to declare them, I'm sure 'tis very great Presumption in any Writers to do it for them; besides, I know but one Person of unquestioned Worth and Fidelity who did resign a great Post: the rest were all turned out.

A Another Proof of the People's not liking a Minister, or, of a King's being in his Hands, is, 'When Counties, Cities, and great trading Towns return Members to Parliament, in Opposition to the Court Interest; and when several Points are carried in Parliament with great Difficulty, and a small Majority, &c.' Answer; Counties, Cities, and Boroughs too, have sometimes returned Members against the Nation's Interest, and have sometimes acted from popular Prejudices and little narrow Views of their own, as well as private Men. Carrying Things in the House by a small or a great Majority, proves nothing; it never proves the Thing to be right nor wrong, so that from thence no Inference can be drawn. The Whigs, in the glorious Part of Q. Anne's Reign, often carried Things, the best calculated for the Good of the Kingdom, by a very small Majority: A Speaker of undoubted Honour and publick Virtue but by eight or ten Votes; and some Points of the greatest Importance to the Nation by two or three Votes. To the best of my Remembrance, the making it High Treason to oppose the Hanover Succession, was carried but by one Vote; and yet, had that miscarried, the Nation had been undone. There is no reasoning, therefore, for, or against a Ministry, from these Events; for they happen alike to all, the Wise and the Unwise, the Good and the Evil, the Just and the Unjust.

But, it seems, when Opposition runs strong, H and

and Things are carried by a *small Majority*, a King should consult some *impartial Persons* to know the Reason. Ay; but who are they? Who are those *impartial Persons*? I appeal to these Gentlemen themselves, whether they will think, or say at least, that the King consults any *impartial Person*, till he consults them; so *partial* are we to ourselves!

Grubstreet Journal, Feb. 5. N^o 319.

Of the Faculty of Speech, and the great Variety observable in the Use of it.

A Man of any tolerable physiognomical Sagacity and Observation, may guess very strongly, from the Manner of any one's speaking, at the particular Temper of the Speaker. Nature not only stamps an Image of the Mind upon the Countenance, but makes the very Tone of our *Voice* bear a strict Analogy to the Harmony or Discord of the Soul. Some of the old Philosophers thought it was a much surer Way of Judging, in this Case, from the Voice, than from the Face. Whether the Voice, being but one, makes a less Discovery than the whole Face, considered in the Colour, Features, and Countenance, I leave to the more judicious. There is a Story told us of *Socrates*, which shews his Opinion, that the *Voice* is a much better Indication of a particular Genius and Disposition, than the Face. A great Man orders his Son's Tutor to go with him to *Socrates*, for his Opinion of the Boy's Genius. Upon his being brought to *Socrates*, who was acquainted by the Tutor with the Design of his coming to him, *Socrates* says immediately; *Speak* my Boy, that I may see thee. By which it appears, he did not think it of near the Importance to examine his Face, as to hear his Voice.

Nothing is plainer than, that in the *Transports* and *Excesses* of any Passion, the Voice will be conformed to that Passion, by a Tone and Manner peculiar to it. It is for this Reason, that in our Theatrical Performances, they are always looked upon to excel the most, who shew this Correspondence between the Voice and Passions the strongest.

As it is easy in any extraordinary Commotions of the Mind to know by the Voice at that Time, the particular Passion that affects a Man; so it is not very difficult to form a Notion of a general Temper, from a Man's common Way of Speaking, when he is unaffected and out of Passion.

But Men are not more different in their Voices and Ways of Speaking, than they are in the Use and Application of the Faculty of Speech. Some are so careful of the little Instrument of Loquacity, and make use of it so very sparingly, that one would think they were afraid of wearing it out too soon. Others

are playing upon it so perpetually, that they must surely imagine it to be the most agreeable Musick in the World, and that it is impossible either for themselves or others ever to be tired of it.

One of the Antients said, that the Reason why we have two Ears and but one Mouth, is, that we may hear as much more as we speak. And another of them observing a young Man very noisy and talkative in a publick Company, told him, that his Ears had got down into his Mouth. It is certain, nevertheless, that too much *Taciturnity* is almost as great a Fault as too much *Loquacity*. We ought to avoid the Extreme of Talking too little, as well as that of Talking too much. B We should no more let our Tongue get into our Ears, than our Ears into our Tongue.

It is a trite, common Expression, that the emptiest Vessels make the greatest Noise. This Observation, I own, is very often true, and on the other Hand, it is very often false. Talking much, or little, depends not on the intellectual Store-Room being well or ill furnished, but upon the Dulness or Vivacity of our Constitutions, upon weak or strong Nerves, and upon good or bad Spirits. We may observe the very same Person to talk much more at one Time than at another, which must certainly be owing to a more extraordinary Briskness of Temper, at one Time, than at another. Not but that he has as much in his Head, when he talks little, as when he talks much; but he has not the Power of bringing it out at all Times, in the same Quantities and Proportions. Thus, as a Man differs from himself in this respect at different Times; so some Men differ, as much at least, from other Men, and all this for the same Reason, the different Condition of the Nerves and animal Spirits.

Some Men, which is a very great Happiness both to themselves and others, both talk well, and think justly. Their Thoughts proceed regularly, and their Words flow agreeably. For a Person to talk well, he must have conversed much. They who keep most Company, and see most of the World, not only generally talk more, but much better, and in a more ready and elegant Manner, than those who have not had the same Advantages. F They who have a fine Way, both of Talking and Thinking, have certainly habituated themselves to the *latter* as well as the *former*. For a just and regular Way of Thinking is as much improved by *Habit*, as Conversation itself. These Men are of a fine happy Temperature and Complexion. They have not too many Spirits to make it difficult for them to give a close Attention to a Subject; nor too few to make it difficult to be entertaining, in what they say upon it.

Some People think without Talking, and some talk without Thinking. Some have scarce

scarce any Ideas to their Words, and some have scarce any Words for their Ideas. Both are faulty, and both ought to cure themselves of their respective Imperfections; these by Thinking less, and those by Thinking more; these by learning the Art of *Talking*, and those by learning the Art of *Thinking*. They who talk without distinct and regular Thinking, let their Tongues *outrun* their Understandings. They who think without Talking, care not to let their Tongues *overtake* them.

If some People would converse more, they would be more fit for the Returns of Thinking. If others would converse less, they would be more *capable* of Thinking. Too much Conversation gives the Mind an Indisposition for Thinking; and too little encourages a Disposition that will at last be very prejudicial to it. Unless we relax now and then by Conversing, we shall weaken ourselves by too much Intensity of Thought; and unless our Minds be often accustomed to Thinking, they will grow hard and inflexible by being too long inclined the other Way, and may be at last incapable of a proper Exercise of the cogitative Faculty.

Modesty and Diffidence make us talk very little, and Conceit and Assurance a great Deal. The former Qualities hinder us from saying so much as we ought upon an Argument, and the latter make us always talk a great Deal more.

Some Men clear up a Thing in a very few Words; others the more they talk upon a Subject, the more they perplex and darken it. Some see almost quite round a Question at once, and will hit off a Difficulty in a Moment. Others, the longer they are endeavouring and pretending to explain a Thing, the more indistinct and confused are they in their own Notions of it. One Blunder begets another. The Understanding weakens as Expressions increase; so that from seeing but a very little before we begun to speak, after we have spoken some Time, we are not able to see any Thing at all.

They are often thought to have the better of an Argument by the Generality of the Hearers, who talk most upon it. For there are Hearers who have none, or very little Notion of the Thing discoursed upon, and who always imagine, that he who talks the least is the weaker Party, and that he, who is the most confident in the Defence of his Cause, is certainly the best Defender of it. A prudent Man should, for this Reason, decline talking upon a Subject where most of the Company are not, in some Measure, acquainted with it; unless he is sure he is a Match for his Opponent, not only in *Sense* and *Reason*, but, in two other material Things also, *Noise* and *Impudence*.

An ingenious, modest Man should always have a proper Second. It is no Matter whether his Friend understands much of the Sub-

ject in Debate; that is not necessary for his Province. He must be a proud, haughty, impudent Fellow, impatient of being contradicted, and incapable of being confuted. He must always think himself right in every Thing, and be as loud and voluble as possible. He must *laugh* heartily, and be all along congratulating himself upon his imaginary Triumphs. Let but one very modest Man of good Sense have such an one to stand by him, and there will be no Doubt of a Victory over Half a hundred of the most boastful, sensible Creatures in the World.

It is generally thought a Reflection upon a Man to seem to hesitate, and study for a Thought, when he is pressed in an Argument; and this is the Reason, why most Men generally let an Answer fly out at once, tho' it be ever so weak and foreign to the Purpose. The same Man might often give a very good Answer, if he would take a little Time to consider it, who often gives a very bad one, by making too hasty a Reply. He is afraid of lessening himself to the Company, if he should seem to pause and stick at any Thing.

It would be of Use to many Persons, if they would learn to distinguish when they are in a proper Disposition to maintain an Argument. He who is quick and lively at one Time, is very dull and heavy at another. His Judgment is not so clear, nor his Apprehension so fine, to Day, as both may be Tomorrow. Perhaps one Hour may make the same Difference as four and twenty. If then he finds himself not fit for a controversial Engagement, let him be so far from beginning a Dispute, that if it is possible, let him avoid it.

Old Whig, Feb. 5. N^o 48.

E Of Subscription to human Forms in Religion.

Subscription is the Cord, or Chain, with which the Consciences of Men are ty'd, and held in Bondage, to imposed Forms and Doctrines; and is, and always hath been, the great Support of false Religion.

As Pagan Superstition requir'd the Votaries of Idols to shew their Devotion to them, by continually offering Incense upon their Altars, and bearing the Marks of them in their Bodies; so Popish Superstition requires all the Worshippers of the Antichristian Beast, to bear its Mark, and Character, and Name: And agreeably to St. John's Description of this tyrannical imposing Power (*Rev. xiii. 15, 16, 17.*) none are allow'd to buy or sell, to trade in Ecclesiastical Merchandise, or are capable of receiving any of the Emoluments of the Church, or even of the State, who have not the Name of the Beast, and subscribe to the Worship of it.

The great Error which Protestants in general

neral ran into in their Departure from the Roman Church was, that in throwing off some of its grossest Errors, they did not quite raise the Foundation which supported these, and all its other Errors, viz. the Tyranny of *Imposition*: And when they themselves had got Liberty from this Yoke of Bondage, to impose their own Doctrines on each other, and require Subscription to them as to necessary Truths, looks as if they liked the Power, and only disapproved the Name of Popery. They could not but know, and own, that the Papists had the same Right to require Subscription to the Doctrines of the Roman Church, as they had to require it to the Doctrines of theirs; unless they could prove their own particular Doctrines, and Interpretations of Scripture, to be really and absolutely certain and infallible, as the Papists falsely pretend theirs to be. But their disclaiming *Infallibility* as one of the greatest, and in Consequence, worst of Popish Errors, was a Reason which ought to have engaged them to disclaim, withal, a Power and every Degree of it, which could not be consistently maintain'd, but on Pretence, more or less, of this *Infallibility*: And they would have more gloriously and happily consulted and established the Purity, Peace and Unity of the Church, if, as they receiv'd the inspired Scriptures, and avow'd them (as the Ground of the Reformation itself) to be the only Rule of their Faith and Worship, with a Right of private Judgment in the Interpretation of them; they had, in entire Consistency with this Ground, and Rule, and Right, requir'd no Subscriptions, or made nothing necessary to be receiv'd as Matter of Faith, or Worship, or Term of Communion, but the Doctrines which these Scriptures expressly declare to be necessary to Salvation.

As Subscription to human Forms of Doctrine and Worship is chiefly required of the Clergy, and has been introduced by their Means, and Influence on the secular Power; so it chiefly belongs to them to consider seriously how far, and in what Degree, Christian Truth and Liberty are diminish'd, or hurt by it; and to endeavour by the same Influence which they may, and ought to have, to be in like Manner, the Means of removing all Imposition in the Subscription of any Thing, merely as Matter of Religion, but Scripture Doctrine and Worship only.

It seems to me unavoidably to follow, from the Nature of Subscription to any human Forms of Religion, that these human Forms must thereby be rendered as necessary, and as much a Rule of Faith and Worship, as the Scripture Doctrine itself: Therefore, again, that they must be esteem'd to be as undoubtedly true and certain as the Word of God, and the Conscience be oblig'd equally to submit to them as to the Word of God; and so the Right of private Judgment and Conscience

is evidently, in Virtue and Consequence of this Subscription, deny'd or taken away.

It follows also, that human Interpretations and Forms being thus made equal with the divine Scripture, and a Part of the Rule of Faith and Worship, it becomes necessary to reconcile them to each other. And there are but two possible Ways of doing this; either by taking a Latitude in interpreting the Scripture, and drawing it from its obvious and plain Sense, to make it agree with human Church Forms where it appears to disagree with them, which is the Popish Method: Or else to take a Latitude in interpreting the Church Forms, and drawing them from their obvious and plain Sense to make them agree with Scripture, where they seem to disagree with it, which is the Protestant Method. But I cannot but heartily wish, that the Clergy, particularly, would consider what Danger to Conscience and Religion arises from either of those Methods in the Use of Subscription. By the first, they manifestly prevaricate with the Word of God: And by the second (which may seem less irreligious) they prevaricate with human Laws, in wresting the Forms of the Church to a Sense they will not bear, and which was never intended by the Imposers of them.

And these unavoidable Difficulties attending Subscription, which have always been felt and complained of by the best and most worthy Members of the Church, and which render it high'y deserving the Consideration of every Christian, have made many (I fear the most) of those who are Subscribers, in order to live on the Patrimony of the Church, to subscribe blindly, implicitly and at random, without examining at all the Matters subscribed to; or whether the Scripture and Church Forms and Doctrine are, or can be made, consistent with each other: And what a Gap this last Method lays open to all Irreligion and Immorality, and at last to introduce Popery again by a total Indifference in Matters of Religion, and (instead of the Love of God and his Truth) by a Love of Worldly Interest and Power, is obvious to every serious and rational Mind.

And when Men have used their Consciences to submit carelessly and implicitly to Ecclesiastical Subscriptions, they will naturally be led to use them with the same Indifference and Disregard in their Oaths and Obligations to the State. And as it is always observable, that they who subscribe with the least Understanding and Conscience, and are resolv'd to profess any Thing at random which the Church requires, for the Sake of obtaining her Benefits and Favours, are the most zealous for imposing any Subscriptions upon the Consciences of others, and thereby for narrowing the Bounds of the Church, and excluding all who are not like themselves out of it; so it becomes others, who 'tis hop'd) are not a few, nor of small Influence and Regard amongst their Fel-

low-Christians, to be equally zealous, by their best Christian Endeavours, to remove this Scandal to Religion, and Danger both to Church and State; and by conscientiously giving to *Cæsar the Things which are Cæsar's*, and to *God the Things which are God's*; subscribing with a sincere and pious Heart, to the Laws only of the latter in Matters of Religion, and submitting to the good Government of the former with the same Sincerity and Fidelity; thus to maintain with the Honour of both, the undoubted Rights of Society and Liberty of Conscience; and to make perfect that Reformation of Religion from Popery which was well begun, but left imperfect, as the most learned and pious Churchmen have seen and confess'd.

Constantine the Great, the first Christian Emperor, in his famous Speech to the Council of Nice, told them, * That the Writings of the Evangelists and the Apostles, and the Oracles of the antient Prophets, clearly taught them what Notions they ought to have concerning God; and therefore he advis'd them to lay aside all Animosity and Contention, and to make the inspir'd Scriptures alone, the Foundation and Guide of their Determinations about Religion.

The very learned Erasmus, who was a moderate Papist, hath given his Opinion, that the best Way to reconcile to the Church those who dissent from it, would be, if the Church would not require its own Definitions to be received as Matters of Faith; but those Doctrines only which are clearly expressed in the sacred Writings, and which are declared to be necessary to Salvation: In which Respect, he adds, a few Articles are sufficient; and that a few will sooner be received than many.

And the present learned Archbishop of Canterbury says, in his Sermon on Rom. xv. 5, 6, 7. 'It has never gone well with the Church of Christ, since Men have been so narrow-spirited, as to mix the Controversies of Faith with their publick Forms of Worship; and have made their Liturgies, instead of being Offices of Devotion to God, become Tests and Censures of the Opinions of their Brethren.' And what the Consequence of imposing Subscription to such publick Forms is, and hath been, and is always like to be, we learn from the late pious and learned Bishop Burnet, who has left his Sentiments in these remarkable Words, viz. 'The requiring Subscription to the thirty-nine Articles is a great Imposition: — The greatest Part subscribe without ever examining them; and others do it, because they must do it, tho' they can hardly satisfy their Consciences about some Things in them.' *Hist. of his own Times*, Vol. 2. Concluf. p. 633.

Craftsman, Feb. 7. N^o 501.

Of giving up evil Ministers.

BISHOP Burnet, speaking of King Henry VIII. upon his Accession to the Throne, tells us, † that his disgracing Empson and Dudley, who had been the cruel Ministers of his Father's Designs for filling his Coffers, his appointing Restitution to be made of the Sums, unjustly exacted of the People, and his ordering Justice to be done on those rapacious Ministers, gave all People Hopes of happy Times, under a Reign, which was begun with such an Act of Justice; that had, indeed, more Mercy in it than those Acts of Oblivion and Pardon, with which others did usually begin.

There is a great deal of Truth and good Sense in this Observation; for what avails pardoning a thousand unhappy Persons, who have incur'd the Penalties of the Laws, in Comparison with such a general Act of Justice, which extends its Influence to the whole Body of the People? Besides, those Acts of Pardon and Oblivion commonly include the biggest of all Criminals, and are sometimes pass'd for no other Reason, than to screen those very Ministers, who have pillag'd and oppress'd the People, with a particular Exception of those, who are the fittest Objects of royal Mercy. In this Case therefore, they cannot be properly call'd Acts of Grace, but the worst Kind of Grievances, and are generally look'd upon as such; for the People are never better pleas'd, than when they see the Authors of their Miseries call'd to Account; nor resent any Thing so much as suffering such Men to escape with Impunity.

The Truth of this Observation is fully evinced by the whole Course of our History; which shews that most of those Princes, who put it in Practice, reign'd successfully, at least, if not gloriously; whereas those, who took a contrary Method, have generally been both unfortunate and inglorious. I shall mention only Henry I. Edward I. Edward III. and Henry VIII. of the former Sort; and Edward II. Richard II. and Charles I. of the latter; whose different Fates are sufficient to put this Point beyond all Dispute.

It sometimes happens that a Prince is so far engag'd in Measures, which he finds to be wrong, that he is quite at a Loss how to extricate himself; but if he should be providentially work'd out of his Difficulties, when he had the least Reason to expect it, he would certainly take such an Opportunity of establishing himself in the Hearts of his Subjects, by giving up his evil Counsellors to Justice, and not run the Hazard of being involv'd in the

* Theodorit. Eccles. Hist. B. 1. Ch. 7.

† Hist. of the Reformation, Vol. 1.

same dishonourable Circumstances, by trusting the Reins of Government in their Hands again.

But as it is natural to suppose that an odious Minister will leave no Stratagem untry'd, to divert his Master from such a Resolution, I shall examine the Arguments, commonly made use of, on these Occasions; all which we shall find to be founded on a Misapplication of good Principles, or the Disguise of bad ones.

For Instance, as Steadiness, or Resolution, in the Pursuit of right and just Measures, is a laudable Quality in a Prince; this is a never-failing Topick, in the Mouths of such Men, against any Alteration of his Measures, or his Ministers, however wrong the former may be, or infamous the latter; and because some wise Princes have been justly celebrated in History, for supporting their Ministers against unjust Opposition, they infer that it is always impolitic in a Prince to regard the Complaints of his People, and represent it as a Mark of Flexibility, beneath the Dignity of a great Prince. Thus do they confound Steadiness with Obstinacy, and a sickle, wavering Mind with a rational Disposition to correct his Conduct, whenever he finds it erroneous; whereas nothing in Nature can be more opposite; nor is there a stronger Mark of Weakness in a Prince, than to prefer the private, self-interested Whispers of a Minister, or Favourite, to the loud and open Complaints of a whole People.

When Richard II. took the great Seal from an honest Chancellor, for refusing to put it to an exorbitant Grant, which one of his Favourites had obtain'd, and gave it to another, fit for his Purpose; we are told, that * this Action was mightily cry'd up by the Favourites, as an Instance of the King's Steadiness, tho' it was so displeasing to all the rest of the People, that from thenceforth he entirely lost their Confidence and Affection. King Charles I. was flatter'd, no doubt, in the same Manner, for continuing the Duke of Buckingham, his Father's detested Minister, against the frequent Remonstrances of Parliament, and the general Cries of his People, which created the first ill Blood against that unhappy Prince; and we have seen Persons, in our Days, shameless enough to assert, as well as others weak enough to believe, that all his subsequent Misfortunes were owing to a Want of Resolution, in giving up the Earl of Strafford; tho' it is demonstrable that they were occasioned by nothing more than his obstinate Support of that pernicious Minister, till he was compell'd to yield; which took away the whole Merit of it. The same Persons have likewise been very severe upon King Charles II. for sacrificing so faithful a Servant, and honest a Minister, as the Earl of Clarendon, to popular Repentments. I shall readily subscribe to this good Character of my

Lord Clarendon, in general; but I am afraid we shall not entirely agree about Particulars; for tho' the Sale of Dunkirk, (in which he does not seem to be entirely clear) with several Malversations in his Office, both as Chancellor and Prime-Minister, were the pretended Reasons, on which the Parliament proceeded against him; it is well known, at this Time, that the secret Motive of the King's violent Repentment, which procur'd his Downfall, arose from a Discovery that he had defeated a Project, in the first Hony-Moon of the Restoration, for settling such a Revenue upon him, during Life, as would have made him absolute Master of the Liberties of England.

In order to confirm a Prince in this false Notion of Steadiness, he is told that giving Way to popular Humours can have no other Effect than to encourage Faction; and that, if he steers by such an uncertain Compass, he will have nothing else to do but to change his Ministers as often as the giddy Multitude take it in their Heads to be dissatisfy'd. This is not only a general Argument in Favour of Ministers, good or bad, and whether the People's Complaints against them are just or not; but likewise implies this Contradiction, that a Minister will be less dependent and observant of his Master's Interest, when he holds his Place only during good Behaviour, than when he finds himself superiour to all Opposition, and in a Manner established for Life.

But it is farther said, that a Prince is obliged, in Honour, to protect a Minister, who is grown obnoxious in his Service, and perhaps by obeying his Commands.—What! Is he obliged, in Honour, to protect a Man, who hath betray'd his Honour in the tenderest Points, that can possibly affect a Prince? If a King can do no Wrong himself, and is bound, in Honour, to support his Minister, in doing it, what a blessed Condition must the People be in? Even Anarchy itself, in this Case, would be preferable to Government; for, in such a State, every Man would be at Liberty to defend himself, to the utmost of his Power; whereas, in the other, his Hands would be tied up, and he must submit to the worst Kind of Usage, without any Resistance, or Reparation. But, God be prais'd, this is not the Case; it being infinitely more for the Honour, as well as the Interest, of a Prince, to prefer the Prosperity of a whole Nation to the Safety of one, or two Men, who have rendered themselves universally hated; and all Promises of that Nature, being founded on a Deceptive Regis, are void of themselves; for as Ministers are answerable by Law, for all Mismanagements and Male-Administration of Government, the Prince ought never to interpose between them and Justice. Henry IV. of France was so far from thinking himself under any Ob-

* Rapin, vol. 4 p. 396. 2vo Edit.

ligation of Honour to support a wicked Minister against the Cries of his People, that he declar'd a general Odium, or Suspicion only, to be sufficient Grounds for discarding him; and no Prince in Europe need be ashamed of following his Example.

Left all these Arguments should fail, a Minister in such desperate Circumstances will never fail to add, that his Opposers are Enemies to the King himself, and endeavour to persuade him that whatever they may pretend, they mean nothing less than the Subversion of his Government. — I must here again mention that unfortunate Prince, Richard II. who having recall'd his Favourites, in Defiance of Parliament, the Historian tells us, * that it was no hard Matter for them to persuade the young King, that it was for his Sake they had suffered; and that the Designs of their Enemies aim'd not so much at the Ministers, as at the King himself. They represented to him that, by accusing the Counsellors, a Man plainly shews he believes the Sovereign incapable of Governing, and that the readiest Way to discredit a Prince, is the persuading his Subjects that he makes Use of ill Ministers.

By such Arguments as these they carried their Point against the Parliament, and in the End absolutely ruin'd their deluded Master. Nay, even so wise and brave a Prince as Henry V. was seduc'd, by such Pretences, into the Belief of a Sham-Plot, which was trump'd up against the Wickliffites, in the Beginning of his Reign, and cost the brave Lord Cobham his Life. (See p. 13.) But he soon discover'd the Cheat, and guarded himself against the same Delusions, for the future.

The last Topick I shall mention, of this Nature, is, that it reflects on the Wisdom of a Prince to suppose him less qualify'd to judge of the Abilities, or Integrity, of his Ministers than those, who cannot have the same Opportunities of knowing them. This is a plausible Argument, and no more; for, of all the People in the World, a Prince is the most liable to Deception, in such Cases. And since the Conduct of Q. Elizabeth, with Relation to Lord Burleigh, whom she suffer'd to grow grey in her Service, hath been much insisted on, by a certain Gentleman, and his Advocates; I must put them in Mind that she was not ashamed to own herself betray'd by a Parcel of wile Engrossers, nor to correct her Error, as soon as she was appriz'd of it by her Parliament; for which she express'd her thankful Acknowledgments to them, with this candid and sensible Observation; * that the Servants of Princes have too often an Eye to their own Advantage; that their Faults are often conceal'd from their Notice; and that they cannot, if they would, inspect all Things,

* when the Weight and Business of a whole Kingdom lies on their Shoulders.

I shall conclude with a Story of K. William, very apposite to the present Point, as I find it related by Sir Richard Steele, in his political Writings.

That Gentleman having observ'd, that it is no Reflection on the Wisdom of a Prince, that he is obliged to act by the Information of others, illustrates it in the following agreeable Manner.

* If I might make an abrupt Digression from great Things to small, I should on this Occasion mention a little Circumstance, which happened to the late King William. He had a French Man, who took Care of the Gun-Dogs; whose Business it was also to charge and deliver the Piece to the King. This Minister forgot to bring out Shot into the Field; but did not think fit to let so passionate a Man and eager Sportsman as the King know his Offence, but gave his Majesty the Gun loaded only with Powder. When the King miss'd his Aim, this impudent Cur stood chattering, admiring, commending the King's Skill in Shooting; and, holding up his Hands, he had never seen *sa Majesté* miss before in his whole Life. This Circumstance was no Manner of Argument to those, who afterwards found out the Fellow's Iniquity, against the King's Reputation for a quick Eye, and Shooting very finely.

D Fog's Journal, Feb. 7. N^o 379.

Causes of the Rise and Fall of States, with an Account of Cardinal Richlieu's Administration.

WHEN we read History, we are apt to be surpriz'd at the excessive Rise as well as Fall of Power, which at different Times have happen'd in the several Kingdoms and Commonwealths of the World; but when we examine the Councils, by which they were govern'd, our Wonder begins to cease, and we see that these different Events were no more than the natural Effects of good or bad Conduct, and that States rise and fall just as wise Men or Fools happen to be in the Management of their Affairs.

To what a State of Indigence and Weakness France, a rich and powerful Kingdom, was reduced in the disorderly Reign of Henry III. and to what a Pitch of Strength and Glory it afterwards rose, by the masterly Conduct of Cardinal Richlieu, are Matters well worthy the Consideration of all those that study History.

The Reign of Harry III. was a Reign of Rapine and Plunder, the Court was crowded with the basest and most mercenary Fellows

in the Kingdom, who lived in Luxury, while the People were devoured with the Taxes, Taxes that were rais'd not to support the Kingdom against its Enemies, but to pay Pensions to Scoundrels. (See Vol. IV. p. 73.) The next Reign, *viz.* of *Harry IV.* the Kingdom was wasted by an unfortunate Civil War. I will not say, that this is as bad a Situation as the other, for I will own, it is not so great a Misery to be devoured by Lions, as to be gnaw'd to Death by Rats; I say, that all Men, that are unprejudiced, will allow, that an ignorant and a rapacious Administration, is a much greater Plague than a Civil War.

The Reign which succeeded this, was that of *Lewis XIII.* who coming to the Crown a Minor, his Mother, who was Regent, lifted up a Fellow to waste the Kingdom, in order to establish his own Power, *viz.* *Concini*, afterwards *Mareschal D'Ancre*. (See p. 3.) In fine, when *Ricblieu* was placed at the Helm, he found the State, like a distemper'd Body, macerated and worn to a Skeleton, by a debauch'd and irregular Course of Living, which he, by his admirable Skill, restored to Health and Vigour.

But let us see what was the Situation of *France* at this Time, in Respect to her Neighbours.

Spain, naturally the Rival and the Enemy of *France*, was not indeed so formidable as it had been in the Time of the Emperor *Charles V.* but still her Circumstances were much better than they had been for many Years before this Time; for the *Hollanders*, who had kept her employ'd for above 60 Years, were come to a Peace with her, and in Consideration of being acknowledg'd a Free State, left her ten of the 17 Provinces; she possess'd the greatest Part of *Italy*, as well as all the Islands in the *Mediterranean*; she held a great Number of strong Forts, along the Coast of *Barbary*; the *Indies* furnish'd her every Year with a vast Treasure; *Portugal* belong'd to her, at this Time; *Roussillon* and the *Francbe-Comte* were likewise Part of her Dominions; *Flanders* and *Brabant* abounded with rich and populous Towns, the strongest and best fortified of any in *Europe*; so that *France* was in a Manner block'd up and streighten'd on all Sides, by the King of *Spain's* Dominions.

Cardinal *Ricblieu* considered how dangerous it would be for *France* to suffer so formidable a Neighbour to gather Strength again; that if, by enjoying a long Peace, she should apply her Treasures in paying of her old Debts, which she might easily do with good Management, she might again be in a Condition to frighten *Europe* with the Fears of universal Monarchy; he therefore thought it necessary, to look into her Inside, and to examine whether all was sound within, when thro' all this Appearance of Grandeur, he could discover a real Weak-

ness, and he perceiv'd plainly that this outward Shew of Strength, could only support her against those who were apt to be dazzled with the false Appearances of Things, and had not the Sagacity of looking farther. There was one Circumstance, which proved very favourable to his Designs of weakening the Power of *Spain*, and this was a weak Administration within. The Prince who reign'd at this Time in *Spain*, was *Philip IV.* a Man of no shining Qualities, but one however, that did not deserve to be call'd an absolute Fool; yet he suffer'd himself to be so abused and imposed upon by *Olivarez* his Favourite and Minister, that *Spain* feels the bad Effects of his Weakness to this Day.

The Cardinal judg'd that it was not his Business to involve *France* suddenly in a War with *Spain*, he thought it would be more prudent to take Advantage of the false Steps of *Olivarez*, and to distract the Affairs of *Spain* another Way; for had he declared War against *Spain*, he foresaw he should draw its Ally the Emperor upon *France*, and in all Probability *England* too; he therefore very wisely employ'd his Politicks in cutting out Work at Home for both these Powers; he favour'd what was call'd the Protestant League in *Germany*, which consisted of the Elector *Palatine*, the Elector of *Saxony*, and the Elector of *Brandenburg*; he brought over the Elector of *Triers*, the Duke of *Lunenburg*, and the Landgrave of *Hesse*, into the Measures of *France*; he managed the Princes of *Italy* so artfully, that he drew them all off from the Interests of *Spain*; and the Dukes of *Savoy*, of *Parma*, and of *Mantua*, went so far, as to enter into a Treaty with the King of *France*. The *Swedes*, who had been the old Allies of *France*, were at this Time engaged in a War with *Poland* and *Denmark*; but the Cardinal found Means to engage both these Powers to make Peace with *Sweden*, whereby an Ally that might be depended upon at any Emergency, was left at Leisure to join its Forces with *France* whenever they should be wanted.

As to *England*, the ill Humour against that Court was but beginning, which he found Means by his Emissaries to increase; and he fomented the Differences betwixt the unfortunate *K. Charles I.* and his Parliament to such a Degree, that he apprehended no Check from *England* against any of his Designs; besides all this, he had the Art to engage *Holland* in his Measures, tho' it was but lately they made up Matters with *Spain*; and while he had thus weaken'd *Spain* without, he provided them likewise some Diversion at Home, for he paved the Way for the Revolt of the *Catalans*, and by his Intrigues it was that the Revolution of *Portugal* was brought to pass.

The Author of the Life of *Mareschal Turenne* speaks thus of Cardinal *Ricblieu*. 'What an exalted Idea must we entertain of the Genius

Genius of this Minister, while with impetrable Secrecy we see him diving into the most hidden Councils of all the Courts in Europe, with infinite Address, putting some into Action, quieting others, soothing some with Promises, intimidating others with Menaces, and forcing all to be attentive to his Motions.

It is by the Labours of such Men as these that Nations rise in Power and Reputation; where a publick Spirit, that aims more at raising the Glory of its Country, than accumulating of private Wealth, happens to be joined with the greatest Abilities, happy is the Nation that has such a Minister.

I don't doubt (says *Fog*) but there are in History Examples of Ministers who in every Circumstance have acted directly contrary to this Great Man; I believe we may find out the Time when some worthless Fellow has been raised up to Power at a Juncture that his Country was in high Reputation Abroad for its Strength and Power, while all its Neighbours, of whom it might (from a Difference of Interests) have Cause to be jealous, were reduced and weaken'd in comparison of what they had been in former Times; and who by Measures directed by the most ignorant Head, and most corrupt Heart, found Means of changing the whole Scene, and playing the Game into the Hands of those Powers who were politically Enemies to his Country.

London Journal, Feb. 7. N^o 866.

Some Reflections on Slanderers.

A Slanderer (to whom this Writer gives the Name of *Earwig*) is one who, thro' Want of Industry, being void of Subsistence, supplies the Idleness of his Hands by the Nimbleness of his Tongue; who makes it his Business to pry into Family Secrets, to dive into Peoples Circumstances, to hunt out concealed Marriages, and, in a Word, to discover any Thing which may gain him a Dish of Coffee, or the Ear of a Man of Figure.

If we consider human Nature steadily, we cannot help observing that almost every Man has his Foible; and that there are few Characters so uniform, as not to leave Room for Railery; nay, if it were possible for a Man to act with such Caution as to have nothing to reproach him'self with, yet an *Earwig*, who desired to make something by exposing him, would not fail of heightening some Circumstance, or of finding some Incident, whereon to fix a Story which might produce a Laugh, or a Supper. It is the endless Endeavour of these sort of Reptiles to blacken the fairest Characters, and to stain the brightest Reputations.

It is the Opinion of the most antient Rab- bins, that the Ninth Commandment is particu-

larly pointed against this infamous Society, and that the literal Meaning of the Words, *Tbou shalt not bear false Witness against thy Neighbour*, is not, *Tbou shalt not give a false Evidence against him in a Court of Justice*, for that was forbidden by the Third, but, *Tbou shalt not injure thy Neighbour's Reputation by false Suggestions to his Discredit*. To say the Truth, the Laws of all Nations have condemned *Detraction*, as generally as the Custom of all Nations has authorized its Practice: Or, to speak plainer, Men have, in all Ages, condemned Whisperers as readily as they heard them.

Since an *Earwig* is so scandalous an Employment, one would wonder how so many have taken it up; but if my Definition be considered, it will appear, that those only are *Earwigs* who can be nothing else. Another Oddity to be accounted for is, how *Earwigs* come to meet with a good Reception; because, nothing being more evident than that they really are what Pirates are styled, *Hofes humani generis*, it should follow, that Mankind ought to unite against them.

The Imperfection of human Nature, as it occasions Whisperers, so it furnishes the Whisperer with Hearers: A bad Man receives Pleasure in hearing that there are others as bad as himself; and there are Multitudes of weak Minds who are over-joyed when they are told such Stories as shew that there are in the World Persons weaker and worse than they. One sees an Instance of this Bitterness of Soul in Ladies, who are continually enquiring into, or endeavouring to over-hear the Discourses of their Servants: They are proud, and therefore they suspect they are meant; wherefore they are curious, without perceiving that true Merit can receive no Addition from the Praises of the Vulgar, nor suffer any Injury from the Censure of those who are no Judges; yet a Desire of pluming one's self on a supposed Superiority, resulting from the Comparison of one's own Conduct with that of another Person's more eminent in the World, perhaps, than one's self, is the Source of that Complacency with which we listen to Tatlers; and thus our Vanity betrays us into the meanest Condescensions, and makes us lessen ourselves, that we may hear others defamed.

Wise Men have upon all Occasions turned away their Ears from these venomous Fly-blowers of Reputation: *Diogenes* hearing one of this Cast exclaiming against *Plato*, and charging him with a thousand Faults, told him with great Spirit and Justness, *Sir, your Malice is all thrown away; you will no more be believed in speaking Evil of him, than I should be, if I spoke Good of you*: And *Pelopidas* made a very proper Answer to some who, to curry Favour with him, impeached certain brave Soldiers of having spoke disrespectfully of him behind his Back: *It may be, said he; but you will*

will give me leave to act according to the best Evidence I have; as for their Actions, I have been Eye-Witness of them; and, as to their Words, I have only heard what you have been pleased to tell me. If these Pests of Society always met with such Answers, the World would be much quieter than it is; we should not see at the Upper End of a Coffee-House in the Morning, a vociferous Assassin of Characters railing, without Mercy, at the Indiscreet and the Unhappy; while others, as weak as himself, are bribing him to furnish them with new Stories, and giving him Countenance in reciting other Peoples Follies; that in time he may have Credit enough to make the World laugh at their own: We should not then see, in private Families, a worthless Servant preferred for giving Intelligence, and furnished with the Means of living easy, for having kept a House for seven Years, perhaps, in Dispeace: One should not then see Neighbours delighting in one anothers Misfortunes; and revenging Calumny, by calumniating those who had injured them in that way: On the contrary, if Tale-bearers were discouraged, universal Charity would abound, and every one would say, with the excellent Old Man in Terence, *I am a Man, and, as such, I cannot see a Man suffer without Pain.*

I will conclude with Part of Spenser's Description of the *Curse of Slander*; and, I hope, the Picture he exhibits will excite the Detestation it deserves.

So when that forest they had passed well,
A little cottage far away they spy'd, [tell;
To which they drew 'ere night upon them
And, ent'ring in, found none therein abide,
But an old woman sitting there beside,

Upon the ground in ragged rude attire,
With filthy locks about her scattered wide,
Gnawing her nails for filiness and for ire,
And there out sucking venom to her parts
intire.

A foul and loathly creature sure in sight,
And in conditions to be loath'd no less;
For she was stuf't with rancour and despight
Up to the throat, that oft with bitterness
It forth would break, and gush in great excess,
Pouring out streams of poyson and of gall,
'Gainst all that truth and virtue does profess,
Whom she with leavings lewdly did miscall,
And wickedly back-bite: Her name men
slander call.

Her nature is, all goodness to abuse,
And causeless crimes continually to frame;
With which the guiltless persons may accuse,
And steal away the crown of their good name;
Ne ever knight so bold, ne ever dame
So chaste and loyal lov'd, but she would strive
With forged cause them falsely to defame:
Ne ever thing was done so well alive,
But she with blame would blot, and of due
praise deprive.

Daily Gazetteer, Feb. 13. N^o 197.

The Observations on the present Plan of Peace,
&c. lately published in a Letter to a Country
Gentleman, Examined.

THERE hath not been a more impudent Artifice used to impose upon the Sense of Mankind, than the Suggestion in the 8th Page of this Pamphlet, wherein it is said, that we did accept the late Preliminary Articles simply, without so much as proposing any Alteration in them; by which, the Writer says, it seems to appear, that we were not allowed to make any.

B Can any thing suggested so much in Derogation of the Honour of the British Crown, be offered to the World with so little Appearance of common Probability, or even common Sense, without awakening universal Indignation? Is it to be inferred, that because the Contracting Powers, after they had signed this Accommodation between themselves, communicated the Articles in Form to Great Britain and Holland, desiring our Concurrence for effectuating the Terms thereby stipulated;—Is it, I say, to be inferred from hence, that neither his Majesty nor their High Mightinesses, were applied to in the Course of the previous Negotiations? Or, that their Sentiments were not respectively taken before the Contracting Powers determined even for themselves in a Matter of so much Concern to all Europe? Or is it to be believed that his Imperial Majesty in particular, would treat concerning a new Division of Italy, without assuring himself of all Approbation from the Maritime Powers, whose Consent and Assistance could only make it effectual?

E Consider then the next Suggestion, that we did accept the Preliminary Articles simply, without proposing any Alteration in them. And is not this the strongest Circumstance to induce a Belief, that they were previously concerted with our Knowledge and Approbation, since they met with so little Difficulty when our Concurrence was desired in the publick Forms? For, if they had not been already communicated to us, would not the several Matters stipulated by them, have required much longer Discussion and Consideration before the Concurrence of Great Britain could have been declared? Would not the Allies of France, who might not at first have been perfectly satisfied with the Terms proposed them, have made vigorous Application to prevent us from concurring in a Treaty so much to their Dislike? And, would not the Indignity offered to the Maritime Powers, in excluding them from the Negotiation, have justified them in every Delay of their Approbation and Concurrence?

To infer therefore, that we were not allowed

to make Alterations, merely because we may not have proposed Alterations, after the Preliminaries were made publick, is irrational and absurd; highly in Derogation of the Honour of the Crown of Great Britain; equally reproachful to the Sovereign Dignity of the United Provinces; a Fraud upon the Incapacity of common People to judge of these Transactions, and a wicked Attempt to falsify and misrepresent them.

The Reader must expect, after so mean an Artifice to traduce the Negotiations, the same poor and low Endeavours to defame the Plan of Peace itself. And accordingly in Page 26, the Writer very modestly says, he believes it may be affirmed, 'That Louis the XIVth never obtained a more considerable Accession at any one Time, than the present Acquisition of Lorain, consider'd in all its Lights.'

The Author of this Pamphlet had before him, at the Time of this Assertion, the Treaty of Aix la Chapelle, between France and Spain 1668, wherein Louis XIV. acquired the strongest Towns in Flanders, which cost this Nation 130 Millions since the Revolution to recover from France, and to restore to the Barrier of the United Provinces: For the Recovery of this Barrier was one of the avowed Motives for the carrying on of the War, both by K. William and Q. Anne.

There is another low Art in this Writer, infamously base beyond Example.

It had been said, that 8 or 900 Years ago, almost before the great Monarchies of Europe had their Partition or Limits, the antient Lotbaringia included Brabant, Luxemburg, Metz, Toul and Verdun, Treves, Strasburg and all Alsatia.

The Observer upon this, to alarm all Mankind with the Prospect of a War on the Score of Lorain, steals an Article of Falshood and Nonsense from one of the common Lyars of the Week, and makes this Accession of Lorain most considerable: 'If it be true, as we are told in the News Papers, that the French have already begun to look into the antient Records relating to the Dutchy of Lorain, and declared, that the Moment they get Possession of it, they will resume all the Fiefs and Territories which formerly belonged to it, but have been alienated by the late Dukes.—Now these are, says he, as the Gazetteer informs us, Brabant, Luxemburg, Metz, Toul, Verdun, Treves, Strasburg, and all Alsatia.'

I observe upon this Passage,

1. A most dishonest Attempt to misrepresent the Gazetteer. For did the Gazetteer, by describing the Extent of the Country, as it was called Lotbaringia, near 1000 Years since, inform the Publick, that Brabant, Luxemburg, Treves, &c. were Fiefs or Territories alienated by the late Dukes of Lorain? No, the Gazetteer was describing Lotbaringia

at a Time when the Ancestor of the Ducal Family was unborn. And this wretched, poultry Misrepresentation may, for ought I know, come from the very Hand which forged this pretended Declaration of the French.

This leads me to a 2d Observation, That the Writer who lays such Stress upon that Story in the News Papers, with his deceitful Reserve, if it be true, must know in his own Conscience, that it could not be true. For, can any Man believe, that France, before she is possessed of Lorain, would menace the Empire and all Europe, by declaring she will take these violent Measures the Moment she is in Possession of Lorain? Again, are not Luxemburg, Treves, Brabant, &c. renounced by the Treaties which France hath made with Britain, Holland, Spain, the Empire, and all Europe? And can the Duke of Lorain, by the Cession of his Country to France, give France a Right to any Thing, which he hath no Right to himself? Or can the French pretend a Title under him to possess what he never possessed, and what, by all their Treaties, they had renounced for themselves for ever? There is no Possibility of supposing that such a Story can be true; and there is no Excuse for an Author, who can be profligate enough to advance such a Supposition. He might as well say, that the House of Austria, by virtue of the Guaranty of the Succession to their hereditary Countries, will thence claim a Right to all the Fiefs and Territories which have, at any Time, been hereditary in their Family.

This is the special Light in which Lorain, in the Judgment of this Author, seems to appear a most considerable Acquisition to France.—Can there be any Thing more ridiculous!

Craftsman, Feb. 14. N^o 502.

Of the present Peace, and how to improve it for the Benefit and Safety of the Nation.

THAT Peace is better than War, is a Subject only for Declamation, and beneath any Body, except a School-Boy, to prove. The Points to be consider'd, on such an Occasion, by Men of Sense, are; whether the Peace be Good, or Bad; and how it may be turn'd most to the Advantage of their Country.

Now these Questions are to be decided only by the Circumstances of a Nation, at the Time, when a Peace is made; whether the People be in a rich and flourishing Condition, so as to be able to assert all their just Rights and Pretensions; or in such a weak, embarrassed State, that they cannot go to War, without putting themselves under the last Extremities. In the former Case, high Conditions will be expected; and a Peace will be denominated bad, that is made without them; but,

but, in the *latter*, the People will be glad of a little breathing Time, at any Rate.

I shall not here enter into any Disquisition of the *present Plan*; but consider what may be reasonably expected from our *Superiors*, in our present Circumstances.

The *great Load of Debt*, under which the Nation still groans, is the true Source of all those Calamities and gloomy Prospects, of which we have so much Reason to complain.

To *this* hath been owing that Multiplicity of *burthensome Taxes*, which have more than doubled the Price of the *common Necessaries of Life*, within a few Years past; and thereby distress'd the *poor Labourer and Manufacturer*; disabled the *Farmer* to pay his Rent; and put even *Gentlemen, of plentiful Estates*, under the greatest Difficulties, to make a tolerable Provision for their Families.

From *this* have proceeded those infinite Swarms of *Locusts and Caterpillars, in Office*, who not only prey on the Vitals of *Industry*, but render even our *Liberties* precarious, and dependent on the Will of *those*, who have the sole Nomination and Direction of them.

To *this* we must likewise ascribe that ruinous Spirit of *Luxury, Corruption and Venality*, which hath infected the whole Nation, and almost effac'd the very Marks of *Frugality and publick Virtue*; for as our *Debts and Taxes* have enabled *one Set of Men* to corrupt; so they have laid a Multitude of *others* under the Temptation of being corrupted. Where there are *Buyers*, there will always be *Sellers*; and *Men* will part with their *dearest Birth-right*, when *Poverty and bad Examples* drive them to it.

It is therefore indispensably necessary, in the first Place, to get rid of our *Debts*, with all possible Speed; and as there is a *very large annual Provision* for it, by the *Reduction of Interest*, on *one Side*, and the *Payment of the same heavy Taxes*, on the *other*, we may surely hope that *this sacred Treasure* will be now, at least, apply'd to the *Payment of our Debts, or the Redemption of our Taxes*, to which it hath been so often appropriated, in the most solemn Manner; for when can we have Reason to expect such a *due Application* of it, if not at present; or how can we be said to reap the Advantages of *Peace*, whilst the most *greivous of our Taxes* are continued, without any Diminution of our *Debts*?

This great and necessary Work of paying off our *Debts*, and redeeming our *Taxes*, may be easily accomplish'd by a frugal Management of the *publick Treasure*, and a Retrenchment of all *needless Expences*.

To this End, his Majesty hath already made some Reduction of his *Land-Forces*; and as the *Country Party* have been so very

moderate in their Propositions, as not to insist on any farther Reduction than to 12,000 *Men*, (which are 5,000 more than were kept up, after the Treaties of *Ryswick and Utrecht*;) we may rely upon his Majesty's gracious Promise, that he will soon answer so reasonable an Expectation; since he cannot have a more favourable Opportunity of doing it than at present, when all the *Princes of Europe*, from whom we can apprehend any Disturbance, are so much taken up about *their own Interests and Pretensions*, that we might intirely disarm ourselves, without the least Danger: But if we stay till *those Princes* come to a *real and cordial Agreement amongst themselves*, I am afraid our Prospect of Relief is not very near; or, if they should only patch up Matters, for the present, which is far more probable, and we should be so complaisant as to *guaranty* such a Treaty, God knows how soon they may form some *new Schemes*, and call upon us to *augment our Forces*, instead of *reducing them*. Now therefore is the proper Time to give ourselves a little Ease; and if we are wise enough to keep out of any farther Engagements, we may probably enjoy it for several Years; but if we should either wait for a *perfect Reconciliation among the several Powers of Europe*, or take upon us the *Guaranty of all their temporary Expedients*, nothing but a Miracle will be able to preserve us from that *fatal Catastrophe*, which our *present languishing Condition* seems to portend, without immediate Relief.

Another considerable Saving may be made, by reducing the Expences of our *civil Government*; but I chuse to explain this in the Words of Mr. *Trenchard*, who made the following Proposal, for that Purpose, about fifteen Years ago.

1st. * That a Commission be establish'd by the Legislature, who shall be empower'd to enquire by Oath into the Abuses of collecting and managing every Branch of the publick Revenue, as well as the Civil List; to examine into the supernumerary and useless Offices, as well as exorbitant Salaries and extorted Fees; to look into the Bills of the lower Officers of the Household, of the Builders, Stationers, Gardeners, with all the ravenous Crew; to search into the Persons and the Pretences for granting them; and, indeed, into every Part of the Expence of the Civil List, except his Majesty's Privy Purse, and lay this Enquiry before the Parliament, in the succeeding Sessions, and under what Heads they conceive there may be a Regulation of the Expence.

2^{dly}, * That it may be made High Treason for any Person to pay, or any Member of Parliament to receive, in Trust or otherwise,

* See some Considerations upon the State of our Publick Debts, &c. printed for J. Peele, about the Year, 1721.

any Pension, Sum of Money, or other Gratuity from the Crown, unless it be enter'd in a publick Office, with the Reasons for giving, or granting it; to which Office every one may have Admittance; and that all present Pensions be resumed.

Mr. Trenchard observes very justly, 'that this Regulation cannot be expected from the Favourites of Princes, and the Followers of their Courts and Fortunes. It would be Cruelty, as well as Folly, to hope for such Assistance. Interest and Self-Love will stand in the Way, and they must hurt themselves to serve the Publick, and lessen their own Income to encrease their Master's. But the Body of a grateful People can have no Interest but in their Prince's Felicity; nor can they give a greater Instance of their Affection and Duty to him, than to rescue his Person and Revenue out of Jaws, which would devour them both, if ever that should happen to be the Case; nor can a Parliament of England do a more acceptable Action, or better recommend themselves to their Principals against a succeeding Election.

I believe, says the same Gentleman, it may be easily made out, that the Management of the Revenues alone, in the late Reign, cost the People more than the whole Produce amounted to, in Q. Elizabeth's Time. And in this I do not include the immense Advantages then got by indirect Means, in all the Offices, and particularly in the Navy, which cost the Kingdom many Times as much as the Officers could get to themselves, not only by greatly enhancing the Price of all Stores and Provisions, but in discontenting the Seamen, and driving them into foreign Service; without which, it is thought, our present Enemies could not have appear'd upon the Seas.'

He then compares the Management of the South-Sea Company and the Bank of England with that of the Exchequer, and shews that the Expences of the latter exceed those of the former, at least, 30,000*l.* per Annum; tho' he supposes, very justly, 'that it will not be deny'd, notwithstanding this great Difference in the Expence, that the Receipts and Payments are greater in the Bank than in the Exchequer. Nay, 'tis remarkable, says he, that most of the publick Payments are now made at the Bank, there being an Officer from thence constantly attending the Exchequer, ready to give Bank Bills to all, who have Demands of Money; so that many of the Offices there are now become Sine-Cures, as others of them were before.'

I cannot pretend to judge how far this Scheme may be thought reasonable, or practicable; but it is certainly so, in some Degree; and if it had been put in Execution, when first propos'd, all the hard Duties upon Labour, and Trade, might have been taken off

by this Time. I am sorry to add, that all other Schemes for reviving our Manufactures are only quack Remedies, which may give the Crown still farther Power, and thereby endanger our Liberties, but will never cure the grand Evil.

Several other Savings and Retrenchments might be likewise made, by such an Examination into the Disposition of the Revenue as hath been frequently demanded; and tho' a certain Gentleman may endeavour to ridicule all such Enquiries, by calling a Sum of 36000*l.* lost to the Publick in one Article, a peddling, trifling Matter, and another Sum of 15000*l.* per Annum, taken from the Publick, a Dispute about a Pound of Candles; yet it is to be hoped that when our Representatives come to consider the State of the Nation, in a proper Manner, they will not suffer themselves to be laugh'd out of the faithful Discharge of their Trust, by such wanton and insolent Sallies of overgrown Power.

There is another Point, which well deserves their Inspection, and can never be undertaken at a better Time than the present, when our good Friends of Paris and Vienna are so kind as to take the Trouble of Peace-making out of our Hands; I mean an Enquiry into the late Management, and present State of our Royal Timber. This was thought so essential an Article in Q. Elizabeth's Reign, that Orders were frequently issued from her Council, for the Preservation of it; and she not only religiously apply'd it to the Use of her Fleet, but sold as much as could be conveniently spar'd, for buying naval Stores; by which a double Charge was saved to the Nation. It will therefore become the Zeal of a British Parliament, who have the Interest of their Country truly at Heart, to make a strict Examination into the following Particulars; viz.

1. What Quantities of royal Timber have been apply'd to building, or repairing our Ships of War, or to any other publick Use, for 30 or 40 Years past, distinguishing the particular Years, Quantities, and Places, where deliver'd.

2. Whether any, and what Dissipations have been made of such Timber, within that Time.

3. What Quantities are now growing, and fit for Use, in the several Forests and Lands, belonging to the Crown.

If it should appear, upon such an Enquiry, that any Waste hath been made of this national Stock, and that the Publick hath been put to an infinite Expence, upon that Account, it is certainly incumbent upon the People's Representatives to provide against the like Evils, for the future, by preserving the Growth of this Timber, and taking effectual Care that it shall be apply'd to the proper Use.

Such a Provision is not only necessary, but reasonable; for since the Legislature hath thought fit to lay private Gentlemen under several

veral Restraints, in the Management of their own Timber, it is monstrous to suppose that no Care ought to be taken of That, which properly belongs to the Publick; for tho' it is commonly call'd *Crown-Timber*, because it grows on the antient Demesnes of the *Crown*; yet since the *Nation* is now at the sole Charge of building and repairing our *Navy*, as well as of carrying on all *Wars*, and even supporting the royal *Household*, the *Crown* is properly no more than the *Guardian* of it, for the Use of the *Publick*.

I must add, that such an Enquiry is the more requisite at this Time, when good *Ship Timber*, especially *Oak*, is grown so scarce, that if *Brick* and *Deal* were not so generally used in common Buildings, there would hardly be enough in the Counties adjacent to our *Docks*, or where they have any Convenience of *Water-Carriage*, to supply our *Navy*.

As some Regulation of this Kind is necessary to support the very Basis of our maritime Power; so the present wretched Condition of our Colonies, on which the best Part of our Trade now depends, calls upon us for immediate Relief; and if it should be found, upon Examination, that nothing hath contributed so much to their Declension, as the late Conduct of their Governors, or even the very Nature of their Commissions, some effectual Remedy ought to be apply'd to so mischievous an Evil, before it grows absolutely incurable; for I hope it is not so already, notwithstanding the melancholy Accounts, which we receive almost every Day from thence. It will particularly deserve Enquiry, whether it hath ever been the Practice to give any Money for these Governments; or to divide the known Profits of them with somebody in the Dark; for if this should be the Case, how can we wonder that such Persons should endeavour to reimburse themselves, by fleecing the People, whom they are sent to cherish and protect?

We may now likewise expect some farther Security to that main Pillar of our Constitution, the Freedom of Parliaments; and as the greatest Danger arises from the H. of C—s being crowded with too many Officers, civil and military, it is to be hoped that, if the Bill for limiting them should be brought in again this Session, it will be suffer'd to pass without any Opposition.

To conclude. If this great Work of Reformation and Redress should be at last compleated, or even begun in such a Manner, as to convince the People that it is undertaken in Earnest; they will be for ever bound to bless the Hands, let them be whose they will, to whom they owe so mighty and signal a Deliverance.

Fog's Journal, Feb. 14. N^o 380.

The Equilibrist, or Balance-Masters.

I T is my Custom to go every Day to some Coffee-House or other, to read the News,

and see what is doing in the great World; and when I get a Paper into my Hands, I never part with it, till I have perused the Advertisements, which take up the latter End of it; for I look upon them as Pieces of Domestic Intelligence, much more interesting than those Paragraphs which our daily Historians generally give us, under the Title of

A Home News. In the last, perhaps, you meet with an Account of a Treaty of Marriage on Foot, betwixt my Lord such a one, and Miss such a one, the Daughter of an eminent Distiller in Hounsditch or Puddle-Dock, a Lady of great Beauty and a vast Fortune; or else they tell you of the Death of some eminent Tallow-Chandler in Hockley in the Hole: Tho' B I am far from derogating from the Beauty of the young Lady, or the Eminence of the honest Citizen, yet I shall beg Leave to observe that these are only the private Concerns of particular Families, and that the Nation is no Way affected by them; and indeed the home Articles in our News Papers, are generally so little to the Purpose, that you may read over fifty, without meeting with any C Thing of State Affairs, except now and then a Robbery; whereas the Advertisements are fill'd with Matters of great Importance, both to the great Vulgar, and the small: Here you see what new Plays and new Puppet Shows are exhibited to the Publick, there what new Monkeys or new Eunuchs are arrived from foreign Parts, and when and where D they are to show away; nay, I think the reading of Advertisements polishes a Man's Conversation, and renders him agreeable to the Ladies, for here you may learn, who has lost her Watch, and who her Reputation; and the Wife and the Lap-Dog that have eloped, are so exactly described, that when a Gentleman makes his next Visit, he need not look like a Fool for Want of a proper E Subject to entertain the Ladies.

As I am infected with that Kind of Curiosity for strange Sight, which according to some Historians is much stronger in Islanders, than in the Inhabitants of the Continent, I go to see every new Show. The moving Picture and musical Clock draw away my Shilling; when I have been all Day F studying the Politicks of Tacitus and Machiavel, I have endeavoured to improve my Knowledge at Night, by seeing *Farukas* play his Cups and Balls. Every Baboon from Africk, or Bear from Russia, is a new Entertainment to me, or to speak in the Language of those who exhibit Monsters, I am in Love with every curious Curiosity that is shewn.

G There is a certain Person who administers to the Diversions of his Countrymen, and deals in Bears, who treats me with great Courtesy; for having found me out to be a Virtuoso (whether it was by the Age of my Coat

Coat or the Paleness of my Phiz, I can't tell) he was so kind to make me the Compliment of admitting me Gratis, as often as I should think fit; and I own, I sometimes make Use of this Liberty, and go and unbend my Mind in the Company of his Bears. I confess I have been greatly edified by their Conversation; what I admire them for is the Harmony and good Understanding in which they live together. I have observ'd, that there is neither Whig nor Tory amongst them, and they behave with the greatest Benevolence to one another. I am confident there is not one amongst them, who would harbour a Thought prejudicial to the Interest of their Commonwealth or Society, for all the Ribbon in *Spittle-Fields*; the Beasts that can be taken with such Bawbles, must be of a Species below that of Bears; nay, I will go farther, and would lay my Life upon it, that all the Pensions upon the Civil List added together, would not bribe one of them to betray another; and thus much, I will venture to say, for their Politeness, that many People who make shining Figures at Court, might improve their Manners by imitating the Behaviour of those Bears. But this is a Digression, therefore I shall have done with my Bears.

To come to my Point, I suppose it will be taken for granted, that a Person of my inquisitive Genius, could not be long without going to see the famous *French Equilibrist*, who is lately arrived in this Kingdom, and has already shewn to the Satisfaction of the Curious, with how much Facility he can do, what has long puzzled some of the most blundering Heads in *Christendom*, that is, the settling the Balance.

Tho' the Word *Equilibrist* was never heard of in our Language, till this Gentleman was pleas'd to make Use of it in his Bills, yet it is understood in an important Sense, and having been adopted since, I believe a Man who should say Balance would be looked upon as an impolish'd, and an untravell'd Fellow that understood *English*.

I own this high Title made me the more impatient to see the Man who bore it, where with these Eyes I beheld that Work done which has been *diu multumque desideratum*, a Work which has often been undone by some busy meddling Fellows, who had rather do Mischief than not make a Bustle in the World.

It is a great Pleasure to see this *French* Artist manage the Balance with so nice and delicate an Address, that tho' the Weight of a Finger on one Side more than the other would overfet it, yet he ascends, descends, creeps thro' those Vacancies which divide the Steps, and so judiciously disposes his Weight, that his Body, which, one would think, should destroy the Balance, is the very Thing that keeps it steady.

The Spectators appear'd to be now and then in some Pain for the seeming Danger he was in, but for my Part, I was not so; first, because I saw by his modest and easy Manner, that he was an Artist, and of Consequence in no Danger; and next, I am so ill-natured, that whenever I see a bold ignorant Fellow pretending to settle a Balance, or undertaking any Thing else, of which he is totally ignorant, I don't pity him, if he breaks his Neck. But when I observ'd with how nice an Address he extricated himself, I was the first to give my Applause, I led the Clap, and was always follow'd by the whole Audience, which was a great Pleasure to me; for had I clap'd alone, I should have made as ridiculous a Figure as an *Osborne* or a *Wal-singham*, who never applaud, but where the whole World besides is hissing.

The next Thing that gave a very pleasing Surprise to the Spectators, was his skimming thro' the Air with so swift a Motion, that I was almost tempted to think the Air was his Element, and I should have taken as much Pleasure in it as the rest, if the Good of my Country had not been uppermost; but I who look on all Things with the Eyes of a Politician, must own that these Flights gave me very grave Thoughts, for I consider'd that if the *French* are arrived at this Perfection in flying, it may render the Liberties of *England* very precarious, by giving Occasion for a Standing Army to be kept up in this Nation; it may render our Navy, which has been our Strength and Security for Ages, altogether useless; for how easy would it be for a *French* Army to take Wing, and fly over the Top-mast Heads of all our Men of War, and consequently out of Gun-shot, for I believe our Cannoneers do not understand the Art of shooting flying; and who knows but at this Time the Heads of their Projectors may be at Work in contriving how to bring over the Cannon and Baggage of an Army by flying Men; every Body knows that Things more improbable than this have been proposed by Projectors; nay, what I wonder at is, that none of our Advocates for a Standing Army have hit upon this as an Argument.

I could not help making a Comparison betwixt this Artist and a certain Person who some Years ago went about from Court to Court, and shew'd Tricks: He likewise gave himself the pompous Title of the *Equilibrist*, and pretended to settle the Balance; whereas in Effect he was no more than what the *French* call a *Grimacer*.

The Difference betwixt him and this *French* Artist is, that the *Frenchman* keeps a Balance even, which must fall without his Application; whereas he had the Art of unsettling and almost overturning a Balance which was so well fix'd, that it would have stood for Ages, if he had not run his blundering Head against

against it;—he never made a Motion, but he push'd it either on one Side or the other.

The most diverting Part of his Impudence was, that he would call every Thing he took in Hand a Balance; if it was a Whistle, or a Pig's Tail, he would present it to the Spectators and cry, Gallants, behold this Balance, you shall see me settle it in a Moment. Then he would hold out a Bag to every one, and desire them to put their Money into it, telling them the Balance could not be settled without Money. When this was done, he would give Part of it to the Fellows that held him up, put the rest in his own Pocket, laugh full in the Faces of the Spectators, and cry out a Bite.

The Truth on't is, there was no Balance fit for him to shew away upon but a Ladder; here if he had been properly assisted by a certain Operator, whose Business it is to tickle not the Ears, (See p. 30.) but the Jugulars, he might perhaps suspend in a certain Equilibre that might have given Content to the Spectators, and then he could have bit them no more.

But nothing render'd the Creature so contemptible as an impudent Custom he had of bragging of his own Skill and Excellence immediately after he had committed some palpable Blunder in the Operation. He never appear'd more pleas'd with himself, than at such Times as you would think he would have look'd out for some Cavern under Ground to have hid his Shame;—But Ignorance knows no Shame. We may say of Ignorance what the Poets said of Love, if it is a Disease, it is such a Disease, as he who is infected with desires not to be cured of. Ignorance is a soft and downy Pillow for a heavy Head, upon which undisturb'd by Ideas, it enjoys an uninterrupted Happiness, and dreams of nothing but its own Excellence.

Universal Spectator, Feb. 14. N^o 334.

A Letter from a young Gentleman on his Travels, to his Father.

Paris, Dec. 11. A. D. 1735.

Honour'd and Worshipful Sir,

THIS is to let you know that I am well in Health hoping that you and my Mother and Brother Bb are the same. I got safe to Harwich and went aboard soon after: But as we came over the Salt Sea it rag'd like any mad, and made me sick to Death: When I was a little recover'd, I had Recourse to the Neat's Tongue which my loving Mother put into my Pocket the last Thing she did at parting, and it kept the Wind out of my Stomach, as she said it would.

We arriv'd at Holland on Thursday, and as soon as my Things were ashore I made our John put on his Livery: He looks very well

in it and takes great Care of me, as Mother bid him: At the Hague we met with the Exciseman who liv'd once in our Town, and he and I and our John drank a Bottle together: He is a mighty merry Sort of a Man and sings a Dutch Catch in a very elegant Taste. And moreover than that, I met likewise with the Parson's Son, who went away for the Bastard Child; he sells Snuff and perfum'd Wash-Balls at this Hague and at Rotterdam, and we crack'd a Bottle together too. I follow your last Advice punctually, and takes Care to keep none but the best of Company: Our John is never from me.

I makes Remarks on the Countries, as you and our Curate advis'd me. Tho' I have seen several Counties in England, yet I never saw so many Rivers in any one of them as there are in Holland; however this I could not but observe, that we have larger Plains and a greater Number of Oaks and Timber growing than they have, and our John says the same. They tell me here that they have not one Bishop thro' all the Seven Provinces: As for my Part I did not see so much as one Surplice in it; so that you may guess, Sir, whether these Folk be Christians. I wish'd our Curate was among them to bring about a Reformation, and our John was of the same Mind.

Tho' so strange was their Religion, if they had any at all, yet when we came into the Popish Countries we then met with Cathedrals again, many's the one, of which I was very glad, and so was John: But when I went into one of them I would not cross myself with their Holy Water, as they call it, which was put up against a Pillar, nor would I pull off my Hat, because it belong'd to the Papists, and the Place, as I have heard our Curate often say, was a Place of Idolatry. At last a great fat Parson, (a Parson I believe he was, tho' nothing like our Parsons in Norfolk, for

he was without a Shirt or a Pair of Shoes, and had a great Rope about his Middle) he he what he will, this greazy Fellow came up to me, look'd grievous angry at me, and gabbled at me in an outlandish Lingua, as much as to say pull off your Hat; I was plaguily afraid, being in a strange Place, so made no Words but pull'd it off. I was uneasy in my Conscience about this Affair, 'till I went to John, who entirely clear'd all Scruples, by reminding me of a Maxim he had often heard my Grandfather use, that when you are at Rome you must do as they do at Rome. You can't imagine how learned the People are in these Popish Countries, or which seem so at least, for they all of them have their Common-Prayer Book in Latin; tho' they seem to say their Prayers at Church, as I us'd sometimes to say my Repetition at School, without understanding a Syllable of it: For as I have a Spice of the Language I talk'd to my Landlady and her two Daughters upon this Point, and found they

they only knew where the Priest was in his Prayers by a long String of Beads. I told them it was a burning Shame to be thus impos'd on, and would fain have had 'em turn'd to the Church of England as by Law establish'd. But I finds they all here abroad in foreign Parts neither regard the Law nor the Gospel, and don't value our Church no more than nothing: Some are Papistes, some are a Sort of your Presbyterians; so that except I meet with an Englishman and a Norfolk Man, I can hardly meet with a Christian among 'em all.

I observ'd in my travelling to Paris that the common People wear a wooden Kind of Shoes, and was told by an English Gentleman that it was owing to passive Obedience and arbitrary Power, and that some Years ago there was a Scheme laid by some Lovers of French Fashions to introduce this Custom into England: I am glad it never took Place, for they seem too heavy for us Englishmen. I am sure all the true English will always be against them, and the Norfolk Man more especially, and our John is sure of the same. I have heard our Curate preach up for passive Obedience, but, dear Father, whenever he does again, don't mind a Syllable he says.

Tho' I heard so much of the French Cookery, their Kickshaw and Fricassee, and their Ragout, yet I don't find they live near so well as we do in Norfolk: We excel 'em much in our Beef, which is fatter than theirs by at least an Inch in the Rib; and what very much 'maz'd me, they never make any Dumpling: But 'stead of Beef and Dumpling or Pudding, they eat Frogs like mad, and devour the Devil and all of Garlick and Onions: Our John is quite Heart-sick of their Diet, and wants to be at Home again.

As for this Town of Paris it is very large, and has a Power of People, and all of them seem Gentlemen: Their very Cobblers are complaisant and know a great deal of good Breeding: They sing love Songs in an agreeable Manner. I make a pretty Figure in my Silver Button'd Cloaths, which I have kept very fresh, as our John can vouch: I wore it two Days ago at a Ball among People of the best Fashion. They dance here extreamly well, yet I was confounded when I call'd for Moll Placket and old Roger o' Cowerly, neither the Company nor the Fiddlers know, any Thing of the Matter.

This, Sir, with kind Love and Service to you, my Mother and Brother Bob, I desire you would accept; and so no more at present from

Your dutiful Son, 'till Death,

TIM. SHALLOW.

P. S. Our John sends his Love to the Family, and desires to be remember'd to Suty Shy, the Wheelwright's Daughter.

London Journal, Feb. 14. N^o 867.

A necessary Qualification for Travellers.

S I R,

IN a late Paper, you gave us some Hints in relation to the Fitness of travelling over Great Britain, as well as thro' France and Italy, in order to make a young Gentleman capable of understanding rightly the Interest of his Country; for my own part, Sir, it has been always my Opinion, that what you therein recommend, is not only proper and convenient, but absolutely necessary. When an English Gentleman appears Abroad, how very odd, or rather, how absurd a Figure does he make, when he has it not in his Power to inform inquisitive Foreigners of the natural Products, and mighty Manufactures, for which Great Britain is renowned! With what Face can he ask Questions about the Mounts Etna, or Vesuvius, who knows nothing of the Peak of Derby, or the Grampian Mountains! While he looks on the Quicksilver Mines at Friuli, and affects a wonderful Curiosity in respect to the minutest Transactions there, how can he avoid an inward Dread, that some impertinent Italian should ask him about the State of the Tanners in Cornwall, or require a short History of the Stannaries! Besides, Knowledge in Foreign Countries is a Commodity which we ought to purchase by way of Barter, and not pick up, like Beggars, by a lamentable Display of our own Indigence. A young Fellow of Five and Twenty, who runs half Europe over, gaping and staring after Churches, Palaces, Gardens, Statues, Ruins, &c. makes no wiser a Figure in his Travels, than he did at Westminster School, when, with the same foolish Face, he wandered with his Exercise in his Hand, thro' the Upper Forms, in order to beg a little Sense. Methinks, Sir, this Subject is so curious, so entertaining, and, at the same time, so important, that a Paper expressly on the proper Uses of Travel, would not be thrown away. It is become now, not only the last, and finishing Part of Education, but is also looked on as the most essential, especially in Gentlemen who are expected to serve their Country in Parliament, or otherwise: This is called Seeing the World, in opposition to reading of Books, which begins to be taken for Pedantry, and, as such, to be laughed out of Countenance.

The Prosecution of this Scheme, may possibly give you an Opportunity of considering and comparing the Antient State of Britain with the Modern; the Progress of Arts and Sciences, of Trade and Manufactures; the Growth of Liberty, the Checks it has met with; the Effects of the Revolution, and the Excellency of our present Constitution, in comparison of any settled in the Continent, &c.

Yours, EDW. ENGLAND.

Daily

Daily Gazetteer, Feb. 16. N^o 199.*Reflections on the Craftsman of the 7th Instant. (See p. 57).*

S I R,

THE People (says Mr. D'Anvers) are never better pleased than when they see the Authors of their Miseries called to Account, nor resent any Thing so much as suffering such Men to escape with Impunity.

The putting of a great Man to Death, hath ever been a most entertaining Spectacle to the Mob, who are glad to see a Minister of State sacrificed now and then, by Way of Balance or Reprisal, for the numerous Tribe of Ruffians and Banditti, who swell the martyred Annals of *Newgate*, and play the Hero every Session at *Tyburn Tree*.

The *Turkish* Government seems, in this Respect, best calculated for a Man of Mr. D'Anvers's vindictive Temper: And if the Legislature should transport him and his angry Cabal to *Constantinople*, they would then stand a fair Chance once in their Lives, at least, of seeing a Grand Vizier, a Capighi Bashaw, or some other great Officer of the *Ottoman Porte* strangled, and their Carcasses thrown out of the Windows of the *Seraglio*, to appease the brutal Fury of an incensed Rabble. This is the Regimen of the *Sublime Porte*. Whenever an Army is defeated, a Frontier Town taken, or any other signal Calamity befalls the Empire, the Sultan is obliged to massacre his Ministers; in default whereof he runs the Hazard of being deposed, having his Eyes put out, and Imprisonment for Life.

Most of our Princes (says the Patriot) who put it in Practice, [who destroyed their Ministers] reigned successfully at least, if not gloriously; in particular, *Henry VIII.* a butcherly Fellow, who was always imbruing his Hands in the Blood of his Queens, his Ministers, and principal Courtiers. He divorced two of his Queens, *Catherine of Spain*, and *Anne of Cleve*, and beheaded *Anne Boleyn* and *Catherine Howard*. I suppose Mr. D'Anvers, who is no great Admirer of Queens, venerates his Memory on that Account.

It is much to be lamented, that these Warriors of Ministers did not flourish in the Times of this amiable Monarch, whose Reign abounded with tragical Executions, of which the following is a short Recital. Duke of *Buckingham*, High Constable of *England*; Sir *Tho. Moore*, Lord Chancellor; Lord *Cromwell*, Prime Minister; Bishop of *Rochester*, Countess of *Salisbury*, Lord and Lady *Rochford*, Lord *D'Arcy*, Lord *Huffey*, Sir *Robert Constable*, Lady *Bulmer* (burnt) Sir *Edward*

Nevill, Marquis of *Exeter*, Lord *Montagu*, Earl of *Surrey*, besides an incredible Number of the common People.

He governed from the 7th to the 14th, and from the 15th to the 21st Year of his Reign without a Parliament, and raised Money by extorted Loans, pretended Forfeitures and arbitrary Compositions: He seized the Lands and Revenues of the Church, of which himself was a Member: He sued all the Clergy in the Kingdom in a Premunire, for submitting to the Legative Authority of Cardinal *Woolsey*, his first Minister, and obtained Judgment thereon, which he was afterwards graciously pleased to mitigate for a Fine of * 100,000 *l.* Sterling from the Province of *Canterbury*, and 18,840 *l.* from the Province of *York*.

But if *Henry VIII.* who (not excepting *James II.*) was as bloody and tyrannical a Prince as ever swayed the *English Sceptre*, reigned successfully; at least it must be allowed, that *Muley Ishmael* Emperor of *Morocco* reigned gloriously. Strange! That this Imperial Butcher should have escaped Mr. D'Anvers's Notice, nor have yet received the Tribute of Praise due to his princely Memory, for the Demolition of so many Courtiers and Ministers as had the Honour to die by his consecrated Lance.

The Subjects of old *Muley* had, however, the Pleasure of drinking in Tyranny at the Fountain Head, pure, unadulterated Royal Tyranny. They could not, with any Colour of Justice, complain that his Government was ministerially conducted. † He had, indeed, a Queen, of whom he was remarkably fond, and a favourite Minister, who was very dear to him; but to prevent any Uneasiness in the Minds of his Subjects, the first died by a Kick of her Lord the King, when she was big with Child, for having gathered a Flower as she was walking with him in his Pleasure Garden: The other was bastinadoed to Death by his Majesty, who repenting of the Drubs he had given him when it was too late, to manifest his Esteem for the Memory of so worthy a Man, executed the Surgeon that could not cure him.

But it seems, a Minister in desperate Circumstances, will never fail to add, that his Opposers are Enemies to the King himself. This may be true enough for what I know, not only of Ministers in desperate Circumstances, but of others, whose Administration sits as easy upon them as a Glove, and who are themselves as easy as an old Shoe. Ministers are undoubtedly subject to the same Prejudices, and influenced by the same Passions and Relentments with ourselves. It ought not therefore to be accounted an un-

* See *Rapin*, Vol. I. p. 791, 792.† See *Addison's Freeholder*, p. 61.

ardonable Crime, if a Minister, in Resentment of the ill Treatment he has met with, should now and then put in a Word for himself, and represent his Opposers as the Enemies of his Royal Master. And I will add, that in some Cases, it is the indispensable Duty of a faithful Minister and Servant of the Crown, to make such a Representation.

As first, where there is a Competitor for the Crown, who once stood a very fair Chance for succeeding, and a Party or Faction in the Kingdom more or less considerable (for that will not affect the Force of the Argument) still remaining in his Interest; and when such a Party endeavours the Minister's Overthrow, then the Prince must of course conclude, that his Minister's Enemies and his own are the same.

2. When the Enemies of a Minister erect themselves into a Cabal, and set up a weekly Libel to abuse and affront the Royal Family; when they are not contented with defaming the Ministry, but strike at all, and search into every Circumstance relating to his Majesty's Person, Family, and private Life, to publish them to the World in a contemptible Manner.

3. When the Enemies of a Minister oppose him in all his Propositions for the publick Service, and endeavour to render the Government impracticable; when they represent all the Supplies which have been granted since his Majesty's Accession, as the Plunder of the People; when they describe their Prince as a publick Robber, and his Revenues as a Depredation upon the national Treasure.

4. When the Faction against the Minister is partly composed of Persons who were themselves Ministers of State in a former Reign (and before the Succession in his Family took Place) who openly and avowedly attempted to defeat that Succession, in Opposition to his Minister, who then as warmly contended for it; and partly of his own discontented Courtiers. When this united Body makes large Strides towards dethroning the King, and subjecting him to the Authority of a Council of War, as in the Days of Richard Cromwell; then the Prince will see very clearly, that these Men are his own Enemies as well as his Minister's.

WM. PRYNN.

Old Whig, Feb. 19. N^o 50.

A Letter to the Right Rev. the Lord Bishop of LONDON, about the Repeal of the Corporation and Test Acts.

My LORD,
TIS now become the general Report and common Belief of this great City, that the Protestant Dissenters are universally determined, to make their humble Application to

the Legislature, for the Repeal or Explanation of the Corporation and Test Acts.

Upon this important Occasion, my Lord, 'tis impossible that considerate Men should not fix their Eyes upon your Lordship, both on Account of your Lordship's eminent Station and extensive Influence in the Church, and because you have given undeniable Evidence of your firm Belief and Concern for the Success of Christianity in your excellent *Pastoral Letters*, and have sufficiently declared your Opinion of the Sacredness and Importance of the Sacrament of the Lord's Supper, in your Treatise concerning it, addressed to the Inhabitants of the Parish of Lambeth. Your Lordship will therefore forgive me, that I presume to give you the Trouble of this publick Address, on this Occasion.

I shall not put your Lordship in Mind, that the Reasons alledged by the Legislature for making these two Acts, do not in the least affect the Protestant Dissenters; since they are Persons known to be well affected to his Majesty and the established Government, and by Principle and Inclination Enemies to Popery; and that therefore it must be unreasonable to subject them to Civil Penalties in common with evil and mischievous Spirits, and Popish Recusants, against whom the Corporation and Test Acts were directly and immediately levelled. I choose rather to mention to your Lordship other Reasons for the Repeal or Explanation of them, drawn from the Nature of the Sacrament itself; and doubt not but I shall demonstrate, that your Lordship is, by Virtue of your sacred Character, your Love to the Religion you believe and profess, and your Zeal for the Interest of the established Church, even obliged, pardon, my Lord, the Expression, in Opposition to all worldly political Considerations, to give all the Assistance you can, towards the Removal of this Grievance and Scandal; as you would act becoming the Dignity of your Lordship's sacred Character, and give up your Account with Joy to the great and universal Bishop of the Christian Church, before whom, my Lord, as your Superior and Judge, you must appear, and with whom there is no Respect of Persons.

The Corporation Act, my Lord, expressly sets forth, that, to the End that the Succession in Corporations may be most probably perpetuated in the Hands of Persons well affected to his Majesty and the established Government, for the Prevention of Mischief for the Time to come, and for the Preservation of the publick Peace both in Church and State: Be it enacted, &c. In like Manner the Test Act provides: That for preventing Dangers which may happen from Popish Recusants, and quieting the Minds of his Majesty's good Subjects, all and every Person or Persons, that shall bear any Office or Offices Civil or Military, or shall receive any Pay, Salary, Fee or Wages, by

Reason of any Patent or Grant from his Majesty, or shall have Command or Place of Trust from or under his Majesty, or by his Authority, or by Authority derived from him, shall receive the Sacrament of the Lord's Supper according to the Usage of the Church of England, within three Months after his or their Admittance in, or receiving their said Authority or Employment; and every of the said Persons, in the respective Court where he takes the Oaths, shall deliver a Certificate of such his receiving the said Sacrament, under the Hands of the respective Minister and Church-warden, and shall make Proof of the Truth thereof, by two credible Witnesses upon Oath: All which shall be enquired of, and put upon Record in the respective Courts.

The Penalties annexed to this Act are dreadful, *viz.* An utter Incapacity and Disability of all such Persons, to enjoy such Offices, &c. and if convicted of having been in Office and neglected the Sacrament, to be disabled from thenceforth to sue or use any Action, Bill, Plaint, or Information in Courts of Law, or to prosecute any Suit in any Court of Equity, or to be Guardian of any Child, or Executor or Administrator of any Person, or capable of any Legacy or Deed of Gift, or to bear any Office, and to forfeit the Sum of 500 l.

'Tis plain from these Acts, as cited from your Lordship's Codex, 1. That the End, for which the Sacrament is ordered to be received, is purely Civil.

2. That all and every Person or Persons, without Exception, who shall bear any Office, &c. are obliged to receive the Sacrament, whosoever they be, that accept any Employment, Civil or Military, under his Majesty; or whom his Majesty, by Virtue of his Royal Prerogative, may command to accept any Office or Offices under him; they are, I say, obliged, under the most severe Penalties, to receive the Lord's Supper, as his or their proper Qualification, to hold or enjoy such Places, Pensions, &c. and that without any Regard to their Faith or Morals.

3. In Consequence of this, the Acts farther oblige the Clergy of our established Church, to give the Lord's Supper indefinitely to all and every Person or Persons, that bear any Office or Offices, who demand it of them; because the Laws which oblige Persons in such Offices to receive, under such very severe Penalties, must oblige the Clergy, who have the sole Right of Administering it, to administer it to them for this Purpose. So that as the receiving the Sacrament is the legal Qualification for the Office, so the being nominated to an Office is the strict legal Right to a Man's receiving the Sacrament, and what obliges every Minister to give it upon the others demanding it. I beg leave to add

4. That as the Clergy are obliged thus to give the Sacrament indefinitely to all that have

Places, &c. so they are obliged to give it as a Civil Qualification, as well as those who receive it are obliged to receive it as such. If any Member of the established Church receives the Sacrament every Sunday as a Christian, and from a Spirit of Devotion, your Lordship knows this is no legal Qualification.

A No: Mr. Church-warden must be placed as a Witness, and called upon as an Evidence. A Certificate must be drawn up, and the Minister and Church-warden, under their respective Hands, must testify such Person's having received the said Sacrament, as his Qualification. So that the Use and Intention of this said Sacrament, is purely Civil, and known to be so by the Person who administers, and by him who receives it; and both the Giver and the Receiver testify and record it in open Court.

Upon these Accounts, my Lord, I have ever thought the Sacramental Test a very great Reflection and Blemish upon this our established Protestant Church, and have been amongst the Number of those who have heartily wished for the Repeal of it: I have wish'd it as an Old Whig, because I apprehend it a real Infringement upon the Liberties of the Subject: I have wish'd it as a Consistent Protestant, because I am sure it must occasion frequent Prostitutions of one of the peculiar Institutions of our blessed Saviour, and is in its Nature, a Perversion of the Design and Use of it. I have wish'd it as a Friend to the Honour and Prosperity of our established Church,

D which suffers by this Practice, in the Judgment and Opinion of many of its own best Members, and is reproached upon Account of it, by all her Enemies without Exception. Under this Disposition I was determined to make this publick Appeal to your Lordship, and the World, and to urge the Necessity of removing this Scandal, from Principles of Religion and Charity, and from the very Nature of the Sacrament itself, as laid down by your Lordship in your own excellent Treatise concerning it. If the World believes that your Lordship hath acted a sincere and Christian Part, in the Account you have given of the Nature and Ends of the Sacrament, they must in Consequence believe, that you disapprove and condemn, in your Conscience and Judgment, the Application of the Sacrament to Ends and Purposes, quite contrary to those, your Lordship hath laid down, as the true Reasons of its original Appointment. The maintaining in a written Discourse concerning the Nature and Ends of the Lord's Supper, that it was appointed by Jesus Christ, to preserve in Christians a perpetual Remembrance of his Death, and to make them Partakers of the Benefits of it; and yet to maintain, by your Lordship's Influence and Interest, that it may, and ought to be applied, to render Men Partakers of Civil Places and Pensions; carries in

In it such an evident Mark of *Inconsistency* and *Insincerity*, as no good Man ought ever to impute to your Lordship, and as can never be believed, without repeated Demonstration, by,

My LORD,

Your Lordship's Most Obedient Servant,
The CONSISTENT PROTESTANT.

Daily Gazetteer, Feb. 19. No 202.

The pernicious Consequences of the excessive Drinking of Gin, &c.

S I R,

I Cannot he'p desiring to convey to the World some Thoughts upon the many dreadful Evils that are daily encreasing in this great City, and have spread their baneful Influence to some of the most distant Parts of the Kingdom; and which are, in a great Measure, owing to the excessive drinking of Gin and other spirituous Liquors, sold at so cheap a Rate as to become every Body's Poyson. There is hardly a Week, I may say a Day, that we don't hear of some Murder, Robbery, Fire, or other dreadful Mischiefs, occasioned by People being intoxicated with these inflammatory Liquors. I read, with Horror, the following melancholy Account in one of our daily Papers last Saturday, and upon Enquiry, find all the Particulars just as there related, viz.

Yesterday the Coroner's Inquest having sat at the Black Raven in Fetter-lane, on the Body of Mary Graves, an Infant of between two and three Years old, supposed to have been wilfully burnt to Death by one Mary Estwick, an elderly Woman, who had the Care of it (and who lodged in a Court near the Raven) and brought in their Verdict Accidental Death. It appeared on Examination of several Witnesses, that Mary Estwick came home on Tuesday last about Two in the Afternoon, quite intoxicated with Gin, sat down before the Fire, and, it is supposed, had the Child in her Lap, which fell out of it on the Hearth, and the Fire caught hold of the Child's Clothes, and burnt it to Death. People heard the Child cry, and run into Estwick's Room, and found the Child on the Hearth burnt to Death, and the Fire catching hold of the old Woman, and had like to have burnt the Room. When the People that came in had put the Fire out, they attempted to rouse Estwick; but she was so intoxicated, she knew nothing of what had been done, or what they were about; tho' it appeared, that the Woman always used the Child with great Tenderness and Humanity at other Times, and never committed any Act of Cruelty; so that all was owing to that pernicious Liquor.

All thoughtful Persons have long foreseen, and lamented the dreadful Evils that follow upon the habitual drinking of Spirits; and 'tis

universally wished, and, with some Degree of Assurance, said, that something will be done this Session in a Parliamentary Way, to put an End to a Practice not to be remedied in an ordinary one. I have lately read a Pamphlet, intitled, *Distilled spirituous Liquors the Bane of the Nation*; in which the Author has clearly made out the Injury that is done to the Landed Interest by the Distillery, the only Reason that ever was pretended for the allowing of it. As to the *Physicat Part* of that Pamphlet, I am not a proper Judge; but I have heard some of the Faculty say, that the Facts, as well as the Reasonings upon them, are just; and if so, the Preservation of so many thousand Lives, and preventing the *Sickness, Weakness, and Death* of Multitudes in future Ages, highly merits the most serious Thoughts of the Legislature. The *Presentment of the Grand Juries* (see Vol. IV. p. 496.) and especially the late Report of the Justices at Hick's-hall, (see p. 46.) have set the several Enormities that follow the habitual drinking of these distilled Liquors, in so strong a Light, that they hardly leave any thing more to be said upon the Subject.

All People are now waiting, with Impatience, to see the Resolutions of the great Council of the Land. This is a Concern of the highest Moment; 'tis a National one: All Parties will unite, and no Warmth will be shewn in that illustrious Body, but who shall be the foremost in declaring his Abhorrence to a Poyson that depraves the Appetites, debases the Natures, ruins the Morals, and destroys the Lives of Multitudes of his Majesty's Subjects, and which brings the highest Dishonour upon Almighty God, and our holy Religion, by an Inundation of Blasphemies, Murders, Perjuries, Robberies, and Crimes shocking and abhorrent to human Nature; and these attended with the most aggravated Circumstances of Baseness, Barbarities, Treacheries and Cruelties unheard of till of late Years.

To save the Lives and Properties of thousands of our Fellow Subjects is a glorious Attempt; but to be the Means likewise of preserving Multitudes of wretched Souls from everlasting Perdition, is a divine Employment, reserved for that great Council, where Integrity, Wisdom, and Zeal for the Publick Welfare, so eminently abounds; and where the Spiritual and Civil Authority are so happily joined and united together to do the greatest Good.

Yours, A. B.

Daily Advertiser, Feb. 19.

A Method propos'd for preventing Luxury and Extravagance.

LUXURY and Extravagance of Living, in Houses, Furniture, Apparel, Diet and Equipage, not to mention Pleasures, among all Ranks and Professions of Men, together with

with excessive drinking of Distill'd Spirituous Liquors, among the meaner and laborious Part of both Sexes, is got to such a Height, that unless some speedy and effectual Remedy be found to restrain the one, and put a Stop to the other, it is the Opinion of all wise and virtuous Persons, that we shall soon be involv'd in one general National Destruction.

That Extravagance of Living is the Source of Fraud, Violence, Debauchery, Want and Misery, and fills the several Prisons of this Kingdom with many, whilst it drives Numbers out of it, to the very great Hurt of the Community, are Truths too obvious to be here stated. The Disease being known, what remains wanting is a Remedy: *Hic Labor, hic Opus est.*

Sumptuary Laws have been thought of, and heavy Taxes propos'd to be laid on Plate, Coaches, Servants, &c. Indeed it were to be wish'd, that Plate was much more tax'd than at present it is: But in general, these Expedients are look'd on as prejudicial to Trade, and inconsistent with that Liberty for which this Nation is most happily distinguish'd. The Remedy must be applied to the Root; the Cause being remov'd, the Effects will soon cease. Wherefore it is propos'd,

1. That some Limit be set to Credit, usually or too often given in Trade; as also to Debts contracted between Party and Party, not on Account of Trade.

2. That the Merchant or Trader, selling Goods to another Trader, shall make out a Bill of Parcels, and for so much Money as is not agreed to be paid down, or on Delivery of the Goods, shall allow the Buyer as many Weeks or Months for Payment of the Remainder, in whole or in part, as they shall mutually agree on.

3. That for such Sum and Credit, the Buyer shall give the Seller a Note of Hand.

4. That if it be agreed to pay the Money Monthly, or three Months and three Months, then Notes to be given accordingly, suitable to each respective Time and Sum.

5. That if the Seller do not take such Note or Notes of the Buyer, he must risk his Debt, without having any Remedy at Law against the Person or Estate of the Buyer.

6. That an Office or Offices be erected in London, and in as many of the principal trading Cities and Towns in England, as shall be thought proper, and call'd the General Register-Office for Debts, for the County of Kent, City of London, Town of Reading, &c.

7. That all Notes given as aforesaid, within the Cities of London, and Westminster, and Borough of Southwark and County of Middlesex, be enter'd in the publick General Register-Office, within three Days after the Dates of the Notes given.

8. That all Notes be enter'd within three Days after Date, in every Town or Place

where a publick Register is kept, and within nine Days by Persons who live at a distance in the Country.

9. That the original specifick Note be carried to the Office, in order to make Entry of the proper Particulars.

10. That to prevent Abuse, both Parties go therewith; or that the Person by whom the Note is payable, send to the Office in Writing, well attested, his owning such Note.

11. That in case any Person, to whom such Note is given as aforesaid, fail to make due Entry thereof, or register the same in Manner prescrib'd, he shall forfeit the whole Sum for which such Note was made payable.

12. When any Note be paid off, or otherwise discharged, the Person receiving the same to give Notice at the Register-Office of such Discharge, on pain of forfeiting three times the Sum for which the Note was given, to the Use of the Person by whom the Note was paid.

13. That nothing be paid at the publick Office, either for Regist'ring or Discharging any Debt contracted on Account of Trade.

14. That all Debts contracted between Party and Party, not on Account of Trade, and for which any Promissory Note, Bond, or other real or personal Security be given, be register'd in like Time and Manner, and under the same Conditions and Penalties as Debts contracted in Trade.

15. That all Marriage Bonds be register'd, and every Person obtaining a Judgment, whether by Proceeding at Law, or by Confession, do register the same in the publick Office; in case of Failure, to lose the Benefit of such Judgment.

16. That ten Shillings per Cent. be paid by the Debtor on regist'ring any Note, Bond, or Mortgage; but no Fee or Reward to be paid for regist'ring a Judgment.

17. That all Persons may have access to the Register's Office at proper Hours, and there enquire if A. B. be register'd, as being indebted to any Person or Persons, to whom, and how much; to pay one Shilling for such Search or Enquiry; and if he desires a Certificate thereof in Writing, to pay two Shillings and Six-pence.

18. That any Officer refusing to answer such Enquiry, or grant the Certificate thereof if desir'd, shall forfeit 100*l.* and be dismiss'd.

19. That if any Officer employ'd in the several publick Register-Offices neglect to make due Entries and Discharges, as before prescrib'd, such Officer, on proper Application and Conviction, shall forfeit 200*l.* be discharg'd from the Office, and render'd incapable of serving in any publick Employment of Honour, Trust and Profit, under his Majesty, his Heirs and Successors.

20. These Rules to have no Retrospect, nor to take Place till after the Day of in the Year of our Lord 1736.

This

This Method being establish'd, cannot lessen the Advantage, but prevent the Loss of the Trader, for whom it is much better to sell little than never be paid; and Parties out of Trade will have Bounds set to their Extravagance, and not be able to contract large and repeated Debts, to the Ruin of their own, and Hurt of many other Families, because their real Circumstances will, or may be well known. And tho' this may appear a severe Restraint, it is the Interest, and should be the Practice of every wise Government, that prodigal Persons should be restrain'd, as well as mad Men have Guardians plac'd over their Persons and Fortunes. It is to be hop'd, that the Objection of exposing the Wants and Necessities of Mankind will be of little or no Weight, when compar'd with the happy Consequences of such a Regulation, no less than Industry, Frugality, Justice, and Wealth to the Individuals, with Blessings unspeakable to the Community.

Then after several Arguments against confining any Person in Prison for Debt, the Writer proceeds: These Measures pursu'd will keep our Prisons without any Inhabitants but Criminals, and those we hope to lessen, by putting a Stop to excessive drinking of distill'd Spirituous Liquors: In order to do which, the following Particulars require the strictest Regulation, viz.

1. That the Duty payable on each Gallon of distill'd Spirituous Liquors, of what Denomination soever, made in England, and sold by Persons licens'd to sell the same, be four Shillings.

2. That no Person or Persons presume to sell any distill'd Spirituous Liquors made in England, of any Denomination soever, either wholesale or retail, without being first licens'd so to do.

3. That no Person be licens'd to sell any of the aforesaid Liquors, on any Pretence or Consideration whatsoever, except Distillers, Vintners, Innholders, Coffee-Houses, Punch-Houses, and Alehouses.

4. That any Person who shall presume to sell any of the aforesaid Liquors without a Licence, shall suffer corporal Punishment, such as Whipping, or standing expos'd, two, or more or less Hours, on a Stage erected in the most publick Part, and on a Market-Day, where there is one, of the City, Town or Place where the Offence shall be committed, with an Inscription in Capital Letters, declaring why the Party stands so expos'd, and never to be permitted to have a Licence; and the Names, Habitations, proper Descriptions, and Convictions of Offenders, to be publish'd yearly or oftner, in some of the publick Newspapers.

And, lastly, That the Peace-Officers take all possible Care to prevent any personal Insult

being done to any one during the Time he suffers corporal Punishment as aforesaid.

This Regulation not to extend to Persons exercising the Business or Profession of Surgeons, Apothecaries, or Chymists, with respect to Spirituous Liquors us'd Physically.

A Craftsman, Feb. 21. N^o 503.

Of Mother Shipton and her Prophecies; the Act against Conjurers, Witches, &c.

Mr. D'ANVERS,

SINCE you have already done the fair Sex Justice, as to their political Capacities, (see p. 28.) and profess'd your Readiness to do it, on all other Occasions, I must put you in Mind of one Endowment, for which they have been famous in all Ages, tho' great Pains have been lately taken to bring it into Contempt; I mean the Spirit of Prophecy, or Prediction.

A * modern Author pretends to assign a natural Reason, which I cannot very decently explain, why Women are more capable of Inspiration than you Men; but whatever may be the Cause of it, Experience shews us that the Thing is actually so in Effect.

The Oracles of the antient Sibyls (who, you know, were all Women) have acquir'd such an establish'd Reputation in the World, that they will forever do Honour to our Sex. One of them, who resided at Delphos, had so much Authority among the Græcians, that no important Enterprize was undertaken without her Advice; and the Writings of another, who liv'd in a Cave at Cumæ, were held in such high Veneration amongst the Romans, that two religious Officers were appointed on Purpose to consult them, on all great Occasions, by Order of the Senate. The rest of those holy Sisters were equally esteem'd, in other Countries, for their Predictions, which gain'd Credit amongst Christians, as well as Heathens.

There are very few Nations in the World, antient or modern, which have not produc'd some of these female Sages. Egypt was so famous for the Art of Divination, that a Gypsy, or Egyptian, is a common Name for a Fortune-teller to this Day; and if we may judge of the antient Race by their pretended Descendants, there were more Women than Men endow'd with this Gift.

Amongst the Moderns, Joan of Arc, or the Maid of Orleans, in the Reign of our Henry VI. ought never to be forgotten in this Kingdom; for the English were more shamefully defeated in France, by the Predictions and military Exploits of that young Hussy (who, by the Way, came out of Lorain) than by all their Male Heroes either before, or since.

But no Country in Europe hath been more productive of these female *Astrologers* and *Magicians* than our own. *Lancashire*, my native Country and Place of Residence, was always look'd on as a Colony of *Witches*; and the western Isles of Scotland have been equally renown'd for a certain Kind of *Soothsayers*, call'd *second-sighted Persons*. But I shall confine myself, at present, to that celebrated *Yorkshire Sibyl*, Mrs. *Ursula Shipton*, commonly called *Mother Shipton*, who flourish'd in the Reign of *Henry VIII.* and since *Merlin*, the *Welsh Oracle*, hath lately had so much Honour done him, (see Vol. IV. p. 662.) I think it a little hard that no Notice should be taken of his Sister in the same Art.

This great Prophetess came into the World, like her Brother *Merlin*, in a very extraordinary Manner, being begot by a *Dæmon*, in Masquerade, on the Body of a poor young Girl, whom he found bemoaning her Condition by the Side of a River.

Many notable Pranks are recorded of her, during her Childhood, such as setting Women upon their Heads, and transforming Men into horned Beasts; which gave the World an early Prefage of the wonderful Things she was afterwards to perform.

Her Fame soon spread thro' the whole Kingdom, and Multitudes of all Ranks resorted to her for the Resolution of their Doubts, and the Knowledge of future Events, which she explain'd to them in several mystical Prophecies, or Oracles; particularly Cardinal *Wolfey's* Downfall, and the Reformation of Religion; but the following, in my Opinion, is the most remarkable of them all.

When the cow doth ride the bull,
Then, O priest, beware thy skull;
And when the lower shrubs do fall,
The great trees quickly follow shall;
The mitred peacock's lofty pride,
Shall to his master be a guide;
And one great court to pass shall bring,
What was ne'er done by any king.
The poor shall grieve to see that day,
And who did feast must fast and pray;
Fate so decreed their overthrow;
Riches brought pride, and pride brought woe.

This Prophecy is variously read, by different Historians; but the Copy, which I have given the Reader, seems to be the most authentick; and all the * *Writers of her Life*, whom I have consulted, interpret it in the following Manner.

By the Cow was meant King *Henry*, who gave the same in his Arms, as Earl of *Richmond* by Inheritance; and the Bull betoken'd Mrs. *Anna Bulloigne*, whom the King took

to Wife, either because the first Syllable of her Name was *Bull*, or because her Father bore the *Bull's Head* for his Crest. The remaining Part of the Prophecy is apply'd to the Suppression of *Monasteries*, in that Reign, with which it agrees well enough. But that the Cow should signify the King, and the Bull the Queen, seems to be so preposterous, and inconsistent with the Character of *Henry VIII.* that I submit it to you, Sir, and the Publick, whether the Whole will not bear some other Construction.

May it not be apply'd, for Instance, to the tragical Reign of King *Charles I.* when it is well known that the Queen had too much Influence over that unhappy Prince? Archbishop *Laud* may as properly be stil'd the mitred Peacock, as Cardinal *Wolfey*, since his Pride was full as lofty, and at last brought his Head, or Skull, to the Block. Nay, in one Respect, it is more applicable to that Reign than the other; for *Laud's* Fate led the Way to that of his Master; or, as the Prophecy says, was the Guide to it; which was not the Case of *Wolfey's* Fall. The latter Part of the Prophecy answers likewise very well to the Subversion of Church and State, at that Time, as well as the Confusions and Calamities subsequent upon it, by the over-bearing Power of insolent *Seſſaries*.

Or, to bring it home to our own Times, what do you think, Mr. *D'Auvers*, of her present Catholic Majesty, and Cardinal *Albani*, who was likewise a proud, mitred Peacock, and fell into Disgrace, after he had given the poor Spaniards ample Reason to curse his Administration?

But whatever might be meant by this Prophecy, the great Character, which Mother *Shipton* hath so justly obtain'd by her other Predictions, puts it beyond all Doubt that it either hath been, or will be fulfilled some Time or other; and I humbly propose it to the Ladies of Great Britain, who have the Honour of their Sex and the Interest of *Necromancy* at Heart, that a magnificent Statue be erected to her Memory, in some Place of publick Resort, with Mother *Bunch*, on one Side, as her Prime-Minister, and Mother *Osborne*, as her Secretary, on the other.

I am the more free in expressing my Concern for the Honour of female Magick, since a Bill is order'd to be brought into the House of Commons, for repealing that pernicious Act of King *James I.* which seems to have been calculated to destroy all the Conjurers in the Kingdom, except himself; for without some Proficiency in that Art, it would have been impossible for him to smell out a Gunpowder Plot in the Letter to Lord *Montague*, if he

* The Life and Death of Mother Shipton, London Edit. 1697, p. 18.—The History of Mother Shipton, p. 16.—The strange and wonderful History and Prophecies of Mother Shipton, p. 18.

Had no other Intelligence. Yet such a terrible Enemy was he to all People, who were possess'd of the *same Faculty*, in any Degree, that he not only wrote an ever-memorable Treatise, call'd *Dæmonology*, against them, but caus'd the *severe Act* beforemention'd to be pass'd, and enjoin'd all his Judges to put it strictly in Execution: And tho' the *Act* made no Distinction of Sexes, yet ours was much the greatest Sufferer by it; for it was come to that Pass at last, that a Woman could hardly grow poor, old and ugly (which are Curses enough, in all Conscience, of themselves) without Danger of being hang'd for a Witch. The Case of *Jane Wenham* is still fresh in most Peoples Memory; and No-body can wonder that we have been a little upon our Guard ever since.

Neither do I suppose that the Repeal of *this Act* is intended purely as Matter of Favour to us; for tho' it hath lain dormant, for many Years, and in a Manner grown obsolete, with Regard to Mankind, yet still it hung over your Heads, in *Terror*; and as we have some great Men amongst us, who have justly acquir'd the Reputation of being *Wizards*, or *Conjurers*, their Enemies might take an Opportunity of putting *this Law* in Force against them, for want of other Means to gratify their bloody-minded Vows and Resentments. Nor will this appear so improbable, as some People may imagine, when they compare the Purport of the Law and the Conduct of these Gentlemen together.

The Persons included in *this Act* are divided by our Lawyers into the three following Classes.

1. Conjurers; who make use of Invocations, or magick Words, to raise the Devil, and compel him to execute their Commands. — Now, I'll appeal to you, Mr. D'Anvers, whether several Things, both at Home and Abroad, could have been lately brought to pass, if a certain Gentleman, who shall be nameless, had not had some Dealings with another Gentleman in black.

2. Witches, or Wizards; who covenant with evil Spirits, and entertain them in their Service, by Fees, or Rewards. — This is so common and well-known a Case, that it stands in Need of no Explanation.

3. Sorcerers, or Charmers; who by the Means of Images, and odd Representations of Persons, or Things, produce strange Effects above the ordinary Course of Nature. — I believe nobody will be able to read *this Article*, without casting his Eyes on a little, cunning Man, who hath been muddling all his Life in the black Art, and produced several strange Effects, which are certainly above the ordinary Course of Nature; for I will defy the wisest Man in Europe to prove that the late Turn of Affairs, was the natural Effect of his Negotiations for ten Years past. By what Kind of Means he hath done this, whether by the

prevailing Influence of certain Images, or any odd Representation of Persons, I cannot say; but he is certainly within the Statute, as a Sorcerer, or Charmer, (which every Body must allow him to be) and therefore I shall be very glad to see it repeal'd.

I must likewise take the Liberty to observe, that you have been suspected of keeping a Familiar yourself; for how could you otherwise foretel so many remarkable Events, which came exactly to pass according to your Predictions?

It is therefore absolutely necessary for the Good of all Parties, in the present Conjuncture, that *this Act* should be repeal'd; and, indeed, we have no great Reason to doubt it; since it will not only answer the Purpose of an Act of Indemnity, and secure the Persons before-mentioned from any Indictment, or Articles of Impeachment, as Conjurers; but, perhaps, give them Grace, for the future, to defy the Devil and all his Works.

To tell you the Truth, Mr. D'Anvers, I am come to Town, with several of my Countrywomen, on Purpose to make use of my little Interest, on this Occasion; for I think it as incumbent upon all Persons, who think themselves a little wiser than their Neighbours, (and that is no inconsiderable Party, in this Kingdom) to promote the Repeal of *this Law*, as the Dissenters do to solicit that of the Test; but I was sorry to hear that three or four Persons should be so indiscreet, as to appear, at the last Masquerade, in their proper Characters, and perform several magical Operations, before we have actually gain'd our Point; for I am very apprehensive that this may be esteem'd an Insult upon Authority, as the Law stands at present, and perhaps induce some Persons to oppose the Repeal of it; tho' for the Reasons before-mentioned, I am inclined to hope that they will not prevail; which is the hearty Prayer of

Your unknown Friend

And Humble Servant,

RACHEL FORESIGHT.

Fog's Journal, Feb. 21. N^o 381.

Tartuff's Banquet decypher'd.

Mr. FOG,

I Have observ'd with no small Indignation, that Gentlemen that act in Opposition to the present excellent Adm——n, have left no Way untry'd, no Stone unturn'd, to calumniate our most able and honest Statesmen. Your Spleen has been vented in a thousand different Shapes; Allegory, Fable, Dreams, Visions, Emblems, Parallels, Innuendo's, &c. have all been list'd in the Service. You have lately gone as far as China for the Art of Tickling the Ears, (See p. 30.) and Mother Shipton has been plundered for a Wax Work Army;

Army; (See p. 23.) nay, a French Tumbler proved a better Statesman, than an English Plowman; (See p. 66.) But my complaining of this barbarous Usage at present, is occasion'd by a virulent libellous *Print* just now publish'd, which bears the Name of *Tartuff's Banquet*. The *Seasonable Reprover*, from whom the Subject is taken, seems to have meant nothing more in that Part of his Satire, than a Ridicule on such *Pbarisaical Rapacious Churchmen*, who, while they give Lessons of Patience and Self-Denial to others, and insult and trample on starving Merit, wallow themselves in Luxury and Sloth; or, as *Osway* strongly expresses it,

*Those lazy owls who perch'd on fortune's top,
Sit only watchful with their heavy wings
To cuff down new fledg'd virtues, which would
rise [monious.
To glorious heights, and make the grove bare*

But the wicked Designer of this malicious *Print*, has quite perverted the Poet's Intention, and plainly plac'd it in a Political Light, and notwithstanding, that he has thrown the Disguise of the Gown over his *Tartuff*, 'tis too plain, that the Ribband lurks underneath; I shall therefore, by a short Criticism on the Particulars of the Draught, prove to a Demonstration, that this *Print* is nothing less, than a vile Inveective on our excellent M—r, his Friends and Relations.

The Principal Figure is a clumsy, big, ostentatious Creature, plac'd like a *Mock Sovereign* in a Chair of State, with a Table before him, great Part of which is covered with Variety of Dishes, all engrossed by himself. The Figure itself, you have so often drawn in the very same Manner, that there's no Body but must know whose it is at first Sight; and the several Dishes must allude to the several great Offices, Places, and Pensions which you have so unjustly suggested, that he either crams into his own insatiable Maw, or disposes of them to his Children, Relations and Took.

The other meagre and tatter'd Figures, which attend his Table, are basely intended to insinuate, that the few Men of Merit, who were his Dependants, and follow'd his Fortune, were only neglected and starved by him for doing so. The *Bumper of Champagne*, which his spruce, well-fed French Butler is delivering to him, is a spiteful Intimation, that the French have often administer'd him such windy Potions, as have frequently given him the Political *Flatus*, and by which he has been often cruelly grip'd.

The next Thing observable, which shews the excessive Malignity of this Painter, is the fat Dutch Pug, which is represented as the only Creature in the Room, that is suffered to partake of this Emblematical Banquet. This Cur has a loaded Plate before him, but

at the same Time, seems to have gormandiz'd so much already, that he's not able at present, to get down any more, but like a nasty Whelp is turning up his Leg, and p—s—g in the Shoes of one of his miserable Attendants, while the poor Wretch is looking wishfully at the Meat which the Cur rejects; by this Cur he most impudently and audaciously has reflected on that wise polite and celebrated Statesman who has lately done such Feats Abroad. Indeed, at first Sight, I took this Puppy for a Bitch, and from thence concluded that it was an ill natur'd Squint on a certain excellent Political and Moral Writer, to whom you have spitefully given the Nick-Name of *Mother Osborne*, and who is fed, as you say, with some of the Dainties of this rich Man's Table, to encourage her to p—s—s upon every one, who has the least Share of Merit or Virtue belonging to them. But I soon found my Mistake, and that it could not be design'd to represent *Mother Osborne*; for behold the Cur was of the Male Kind.

Having thus explain'd the several Characters, in the Piece, I shall, in the next Place, lay open the Malice which is couch'd under the Ornaments, and other Particulars in it, which will afford a plain Demonstration of the Truth of my Key.

In the first Place, the Room is hung with Pictures, which is a Sneer on the high Affectation of Taste in that Art, which you have so often invidiously represented that Gentleman to possess; that is not all, for we find the very same Person, who before has been satirized in the Character of *Tartuff* describ'd again in these Pictures, under the odious Shapes of a vain-glorious *Pbarisee*, and an inexorable *Levite*. The *Levite* turning his Back, and passing on regardless of the plunder'd and wounded Traveller, is meant to suggest, (tho' nothing is more false) that he remains insensible, and stops his Ears to the Cries of an injured Nation, and instead of pouring in Wine and Oil into the Wound, or giving a single Penny for their Relief, treats them only as so many Sturdy Beggars. By the Story of the *Pbarisee* and *Publican*, this impudent Libeller would insinuate, that he's swell'd up with enormous Vanity, that he's continually magnifying his own Services, and casting base Reflections on those who have a greater Share of Modesty and Merit than himself.

Another Thing to be taken Notice of is the *Janus's Head* which adorns the Top of the Chair, in which the principal Figure is seated; this may bear a double Meaning, both to hint, as you have often cruelly done, that the Great Man's Countenance is not true to his Heart, and that neither his Smiles or Frowns are to be depended on; as likewise to give some Light into the malicious Intention of the *Print*, so much as to say that it look'd

two Ways at once, for fear perhaps that the Disguise might not soon be seen through. I should have taken Notice before of another Particular, which is, that one of the Persons sitting round the Table has a Book before him; which is meant, I suppose, to insinuate, that before he must taste of any Thing that's going, 'tis necessary for him to shew his Ability in *Penmanship*, which must amount to a *Daily Gazetteer* at least. I shall remark but one Particular more, which is the *Latin* Motto to the Print, and which in *English* is as follows:

*Tho' all men hiss me where'soe'er I come,
I praise, and hug, and bless myself, at home.*

This is flatly and openly affirming what you Writers have so often pretended to say, that this Great Man is universally hated and hiss'd at, and that yet so monstrous is his Vanity and Pride, that he's always assuming the Merit of every Favourite Accident to himself.

After all this, I think there can be no Doubt left of the Truth of my Discovery, and my first Assertion must appear undeniable, that this Print is nothing less than a virulent Libel on the M—y; and as it is full Time that a Stop was put to such licentious Proceedings, I hope this Affair will be taken into Consideration, and the malevolent Author of this seditious Print have a Punishment inflicted on him equal to his Crime. For my own Part, all that I can expect for this important Discovery, and laying open such a heinous and villainous Plot, is, that when ever Occasion shall again require, I may be employed in the Quality of a State-Decypherer; for my Ability in that Way, after what I have here done, will, I hope, never be call'd in Question.

Yours, A. B.

Universal Spectator, Feb. 21. N^o 385.

Observations on Flattery.

FLATTERY may properly be call'd an *Art* by which you may learn how to exchange Wind for Money; for a *Sycophant* blows up the Mind of his unhappy Patient into a Tympany, and then, like other Physicians, receives a Fee for his Poison: It is his Business to instruct Mankind to mistake themselves at a great Expence; to shut their Eyes, and then pay for being blind.

There is an *Appetite* for Praise, with which all Men are more or less transported, and it is this which the Parasite makes the Ground-Work of his Trade. I have heard it very justly call'd a *Green Sickness* of the Soul, for it is perpetually craving after Trash and false Nourishment, and like the Cameleon, living for most Part on the Air: Hence it is that Flattery seldom comes unsought; for we hang

out false Colours, and, by shewing that we think we are, what really we are not, court the Deceiver to court us.

From the same Reason it is that we do not always seek Applause from those Actions and Abilities which most deserve it, but from those in which we can most readily find it; for every Man is so far a Judge of himself, as to know that he is not equally fit for all Things, tho' he never fails to think himself better at some Things.

That ingenious Author, Mr. Couplet, would never have spent so many Years together in composing ballad Farces, mock Tragedies, dramattick Medleys, in all which he has shewn a pretty *sarcical* Genius, and prov'd himself to be a tolerable Hedger and Ditcher in Stage Poetry: This witty humorous Gentleman wou'd never for so many Seasons have skimm'd so near the Earth, had not his usual Modesty told him he cou'd never soar to the Sublime, and that heroic Poetry was too strong for his weak Constitution; and yet we see he stole up to Comedy, by the Assistance of *Moliere* and *Plautus*, with great Ambition and humble Success.

This modern Songster naturally leads me to a famous Ancestor of his, of imperial Memory, called Nero: This Emperor laid aside the purple Robe and regal Sceptre to make Verses and scrape upon the Fiddle; this he never wou'd have done had he not found it was much easier for his Talents to thrum a Cat's-Gut than govern a People: In that Reign, he that had a musical Ear or a nimble Finger was sure to rise in the State, and a fiddling Ministry rul'd the Roman Empire, by this Merit only, that they condescended to be worse Fiddlers than the Emperor himself. He who at that Time could but wonder greatly and gape artfully at his Majesty's Royal Skill in Crowding, might be Governor of a Province, a Treasurer of the Empire, or what else he pleased.

This Imperial Fiddler and Songster us'd to go a Kind of Circuit, and call the Provinces together to be refresh'd with a Tune upon the Fiddle; and if they had Policy enough to smother a Laugh and raise a loud Clap, their Taxes were paid at once. So miserably was this Monarch and Madman bewitch'd by himself and Sycophants, that when he was abandoned by God and Man, and sentenced to be whipt to Death, he did not grieve so much for the Loss of his Empire as of his Fiddle: When of all his Courtiers he had not one Mortal left to flatter him, he flatter'd himself, and his last Words were, *Qualis Artifex perec*—What a Fiddler has the World lost in me—Then he plunged a Knife in his Guts, and made Death the best Action of his Life.

Flattery derives its Force from this, that we make our Happiness or our Misery depend on others, who must join in with us in the

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Approbation we give ourselves, else it will yield us but a very scanty Pleasure. This *Consent* of others, when it arises from a real Persuasion of our Worth, is *Praise*, but when it is guided by *Interest* or *Fear*, it is *Flattery*. *Great Persons* therefore, who by their *Wealth* or *Power* give the strongest Invitation to *Flattery*, ought most to guard against it, for when the Bait is hung out, few can avoid biting at it: And most People considering the Gifts of *Fortune* as certain Instances and Rewards of their *own Merit*, do, by flattering themselves first, lay Traps for others to do them the same good Office.

Thus by our own *Folly* we tempt others to *Knavery*, and invite them to deceive us by setting them a good Example; whenever this happens to be the Case, as it generally is, we swallow glibly the grossest Commendations, because we had before-hand determined them to be our *Due*: So that if any Thing can extenuate the Guilt and Vileness of Parasites, it is, that their Bubbles are their Confederates, and even their Tempters.

No Tyrant could ever have plagued the World, had it not been for these *supple Slaves* who kept him in Countenance, and sanctify'd all his Cruelties, either by approving them or executing them. To these servile *Sycophants* it is owing that several Madmen in Diadems have pretended to divine Extraction, claim'd divine Honours and Adoration; and to give a Proof that they came from God, they acted like *Devils* to his Creatures: But tho' one of these irresistible Demi-Gods defaced the Creation, and laid waste human Nature, yet he never wanted a courtly Band of *Parasites*, whose eternal Cry was — *O King, live for ever* — And tho' his *Vice-Godship* was as contemptible for his *Folly*, yet he did not want the common Compliment of *Great is the Wisdom of the King*, in the Moment of his talking of *Nonsense*.

This Vice is infinitely mischievous likewise in *private Life*: *Women* are flattered out of their *Virtue*, *Men* out of their *Estates*, and there are daily Instances of People's being flattered out of their Senses, and who turn *Fools* by being wheedled into a mad Conceit of their *Wisdom*. I own this *Vice* is grown so fashionable and *universal*, that it is to little Purpose, I fear, to say any Thing against it; and tho' I may flatter myself this *Epistle* may be of Service, yet I may be deceiv'd by the good Opinion I entertain of my *own Parts*.

NED. DOWNRIGHT.

Weekly Miscellany, Feb. 21. N° 167.

Arguments against the Repeal of the Test.

THE Repealers Favourite Argument is, that a Capacity for Places (they must

mean a *legal Capacity*, for of their *natural Capacity* there is at present, no Dispute) is the *natural* and *unalienable* Right of every Subject. Now, how a *legal Capacity* can arise from a *natural Right*, is not very intelligible. But, perhaps, they mean a Right founded in the Nature of Government, which they shall claim the Benefit of, when they can shew it. I know of nothing *essential* to Government, but *Obedience* on the one Hand, and *Protection* on the other. Properly speaking, no Subject, as such, whether Churchman or Dissenter, has any *natural Right* to a *legal Capacity* for Places; and if every Monarch in *Europe* should take it into his Head to admit no Men into Places, but such as were six Foot high, tho' we might complain of his *Imprudence*, we should have no Ground to accuse him of *Injustice*. It is, in short, no Part of the Civil Contract, nor was ever understood to be so by any Nation upon Earth. And if any King may dispose of his Preferences as he pleases, I mean in Point of natural Justice, he may, upon any Occasion declare he will do so, and if he may declare he will do so, he may, in a proper Manner, enact it by a Law. But admitting this Capacity for Places to be the *natural Right* of all Subjects, how will the Repealer prove it to be *unalienable*? There are no natural Rights *unalienable*, but where they are the Consequences of *unalterable Duties*. For Instance; 'tis my *unalterable Duty* to worship God, therefore I have an *unalienable Right* to perform that Duty. But as for all other Rights we may part with them or sell them, as we judge most for our own Advantage. Thus not only single Men but whole Nations act every Day, both with respect to their natural, as well as their acquired Properties; and what we might do for ourselves in a *State of Nature*, our Governors can do for us in a *State of Government*. Nor is it a Breach upon *Civil Liberty*, since nothing is done but by our own Consent; i. e. by our Representatives. Nor are they Usurpers in the Exercise of their Power, since they do nothing but what is for the Peace and Quiet of the People in general, to which the Advantages of particular Persons must always give Place. But if our Governors can incapacitate some Men for Places, without any *Impeachment* of their *Justice*, yet is it consistent with the Nature of Virtue and Religion, thus to cramp their Free Thinking, and bias their Understandings, by positive Encouragements on one Side, and negative Discouragements on the other? Now I will readily allow that the more disinterested we are in Matters of Religion, the more we shall approve ourselves both to God and Man; and yet our Saviour has threaten'd Hell to those, who reject his Gospel, and promis'd Heaven to those who accept it. In short, the Nature of Man is such, that if

Men

Men were left quite to themselves, a general Carelessness and Ignorance would be the necessary Consequence both in Religion and Morality, and every Thing else. For which Reason all Governments have always provided Instructors for the People, in every Thing that was necessary for them both to know and do. This, possibly, might in some measure bias them, but that is unavoidable, and the other Way would prove the more fatal. From hence arises the Duty incumbent upon all Governors, to establish and protect the true Religion. Natural and revealed Religion is not an indifferent Matter like Philosophy, that Gentlemen may amuse themselves with, if they please, for their Entertainment, but what equally concerns all, and what all, in some Measure, are obliged to know and practise. But 'tis evident, that nothing can reach all Degrees and Sorts of Men, except settled Rules and appointed Methods, which must carry Authority enough, at least, to create Regard and Attention, and Encouragement enough to engage our Application. Now if Religion is to be general, and nobody but the Magistrate can make it so, it follows necessarily, that the Care of Religion is the greatest Part of the Magistrate's Duty. And, thus, in fact, we see it was, by God's own Appointment among the Jews; and the Prophecies declare, that it should be so afterwards among Christians: Which, of itself, is sufficient to prove the Lawfulness of the Thing contested; and thus it has been always over all the World. I know the State of the Primitive Christians will be objected to me, by the *Repealers*; but let them remember, that they lived under a Sort of Theocracy. The constant Miracles, the perpetual Persecutions and the supernatural Assistances received under them, and the great Attachment and Affection they had for their illustrious Bishops, who sealed that Doctrine at their Death, which they had taught thro' out their Lives, were Assistances superior to what we can hope to receive from the Civil Magistrate. It appears then, that the Civil Power must support Religion; that it can only be supported by *Establishments*; that no Establishment can be secure without a *Test*; some *Test* therefore must be allowed. Nor does any Dissenter hereby suffer, in the proper Sense of the Word, which in Argument ought always to be observed. To say, he loses what he has a Right to, is *petere Principium*, and has been already disproved. To say, he does not enjoy what otherwise he might, is true indeed, but nothing to the Purpose, and proves only the Wisdom of the Government, who dispose of their Favours in a more prudent Manner.

Daily Gazetteer, Feb. 21. N^o 204.

The Difference between Popery and Protestantism.

POPERY, or the Religion of our Christian Ancestors, was (besides Forms of Worship, &c.) a Set of Doctrines and external Injunctions, impiously call'd *Christian*, invented by the Church, and established by a spiritual Legislature, said to derive its Authority from Jesus Christ.

These Doctrines were so contrived, as to be either *Mysteries* above human Comprehension, (which made Fools wonder, and wise Men laugh) or else, they were so fram'd as to make Men easy in their Sins, by providing Commutations for Vices, and Dispensations for breaking through all moral Obligations, when they stood in Competition with the Laity's Pleasures, or the Priests Interest. Popery does, therefore, not only establish Iniquity by Law, but enforce it by Religion; which renders it worse than *Atheism*; for that, bad as it is, can only remove religious Motives to be *Virtuous*; but can't add religious Motives to be *Vicious*. It is a Religion contrived to make Men Fools, and keep them Vicious, on purpose to create in their Minds an absolute Dependence upon their Priests for Salvation. 'Tis a Religion which places the Duty of Men, not in a Conformity of our Actions to the eternal Reason of Things, or, the Practice of universal Virtue, but, in renouncing our Reason, and violating all the Laws of Virtue, when the Holy Catholick Church commands us for its own Profit, or allows us for our own Pleasures. 'Tis a Religion which tears up all natural Principles, and all social Affections by the Roots; a Religion, which permits, nay enjoins us to hate one another most devoutly; and which, to promote supernatural Charity, destroys all Humanity: And all this, under the pretended Necessity of a publick Judgment and a publick Conscience, to which every private Judgment must resign, and on which every private Conscience may securely rest. What an infamous Religion is this! A Religion, which inverts the very Design and Order of Nature, which was, that every Man should judge and act for himself, and stand recommended, as an Intelligent Being, to the Favour or Disfavour of God, by the Use he makes of his own Reason, and his own Powers of Action. Whereas, the Popish Religion precludes every Man's Reason; and boldly pronounces, there is but one religious Judgment in the World, and but one Set of religious Actions; which Judgment is the Church, and which Set of Actions are constituted by the Church.

From this Religion, infinitely worse than the worst Part of Paganism, the Reformation began to set us free; began, I say: For tho' the

the Power of the Pope was gone, Popery remained a long Time after. The Doctrines continued, tho' the legislative Authority was lessened and transferred. These Doctrines, with Persecutions attending them, fluctuated up and down, and were sometimes more, sometimes less, just as there happened to be Bishops or leading Clergymen at the Helm of Affairs, who had more or less Bigotry, or more or less ecclesiastical Craft: But they were never entirely set aside; Popery was not thoroughly abolished, nor was true Protestantism ever understood till the Revolution, which establishing Liberty, and producing an Examination of all Opinions, shewed us wherein the Essence of Protestantism, as distinguished from Popery, consists; which is, in the Right of private Judgment.

True Protestantism allows to every Man the Right of private Judgment in Matters of Religion, or gives him Liberty to exercise his own Judgment in finding out Truth, and to act publicly upon that Judgment, without being put under any Civil Incapacities or Inconveniences on account of Opinions or Practices merely religious. Nothing short of this Liberty is Protestantism; for there is no Medium between public Judgment and private Judgment: Either the Civil Magistrate or Spiritual Magistrate must think for us, or we must think for ourselves. The first is perfect Hobbes; the second is real Popery; and the third is true Protestantism.

To conclude, Popery and Protestantism may be thus distinguished: Popery is public Judgment and public Conscience; Protestantism is private Judgment and private Conscience: Popery is Obedience to the Church, tho' against the moral and eternal Law of God; Protestantism is Obedience to the eternal, moral Law of God, delivered and enforced by Jesus Christ, without any Consideration of a Church national or not national, any farther than 'tis subservient to that great End. Popery is, by the Invention of Commutations and Dispensations for the Breach of the moral Law, the strongest Enforcement of Vice, under the Sanction of Religion; Protestantism, by placing Religion in the Practice of universal Virtue, as that Virtue is the Will of God, is the strongest Enforcement of the moral Law; because, besides its natural Sanctions of Happiness in this World, there is added the eternal Happiness of another World.

If the Church of Rome, or any other Church should object to us, that we allow a Man who thinks wrong is not less in the Favour of God than a Man who thinks right, provided he has used his best Endeavours to

inform his Judgment; the Answer is, that Man is not obliged to be infallible, but honest; and also, that the Church may err as well as a single Man; nay, that 'tis much more likely, that a Church, or an Assembly of Men meet together to invent Opinions, in Support of their own Power and Interest, should err, than that any single Man, who has no such worldly Views, should err. F. OSBORNE.

Grubstreet Journal, Feb. 26. N^o 322.

Causes of the Decay of Learning.

Gentlemen,

AS no Person of Eminence can quit the World without the Notice of a New-Writer, the Periods of Kingdoms must deserve his more particular Consideration; and in which of them, throughout your *Gazetteer*, are you so nearly interested, as in the great Common-wealth of Learning? Say then, dear *Grubstreet*,

May dulness so her mighty wings outspread,
To hatch a new Saturnian race of lead.

Say by what Arts your Society has rose to its present Greatness, and by what Accidents Learning is fallen into universal Decay.

Our Stop to its Progress, Sir William Temple observes, was, 'That very soon after its Entry upon the Scene of Christianity, another was made by many of the new-learned Men into Enquiries and Contests about Matters of Religion, the Manners and Maxims, and Institutions of the Clergy for 7 or 8 Centuries past, the Authority of Scripture and Tradition, of Popes and of Councils, of the antient Fathers, and of the later Schoolmen and Casuists.' If these were the Burden of a former Age, what might we not expect from the Freedom of this? How little Time is now lost in enquiring into antient religious Opinions of any Sort? Here we set up for Originals ourselves, and have formed such a negative System, as our Fathers never durst have hoped for.

Another Reason assigned for the Decay of Learning is, that Riches or Luxury so universally engross the Pursuits of Mankind, that little is regarded but what contributes to the one or the other. To oppose a general Taste, requires something of a Stoical Resolution. No Wonder then, that those who have no Opportunity of pursuing Riches, roll on in Indolence, rather than affect a learned Singularity, and take much Pains for what they shall have but little Thanks. A Man that should pursue Learning with the disinterested Spirit of an *Erasmus*, that should reject a

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* He refus'd for some Time the Rectory of Aldington in Kent, offered him by Archbp. Warham, because it being a Benefice with Cure of Souls, it required a Man to reside and feed the Flock, which he, being ignorant of English, could not do, — but however the Archbishop presented his Suffra-

Bishoprick like * *Urfey*, or should, like *Usher*, divide an Estate with a few Incumbencies among his Sisters, that it might not distract him from his severer Studies; would need more than all the Learning of these Worthies to convince the World of his Discretion; and would be thought, perhaps, at last, to have done as little Service to that, as to himself; unless he had made some Improvements in Navigation, or in the Culture of a Hop-Garden: For in our Plenty, 'tis to be observed, we grow wondrous philosophical, shall I say, or delicate; we talk of the Emptiness of Fame, and the Folly of all human Labours, that don't tend either to the Accommodation or Amusements of Life, and from either Character, many Branches of Learning are sure to be exempted. What are we the better for enumerating a Race of *Macedonian Kings*? More Profit, and as much Glory, would be raised from a Supplement to a modern *Almanack*, or a *Court Kalendar*. What signifies it to settle the Metre of *Terence*, or of *David*, when it adds no Grace to the Voice of *Fari-nelli*?

This Contempt of Learning has been farther increased by the Imputation of Pedantry, which some Scholars having justly incurred, is occasionally thrown as a Reproach upon all. Upon this Head, Sir *W. Temple* again observes, 'That an ingenious *Spaniard* would needs have it, that the Ridicule of Knight *Errantry* had ruined the *Spanish Monarchy*.' Before the *History of Don Quixote* appeared, Love and Honour took up the whole Life of every Cavalier; but these two mercurial Passions being once killed, their Death has been followed with nothing but solemn Pace and long Cloaks. In like Manner, Learning has, I fear, been brought into Disesteem, by the Cry against the awkward Affectation of it. The Reign of Pedantry with us, is generally reckoned that of King *James I.* which, tho' justly charged with this Weakness, as well as many others, yet may boast perhaps of as great a Concurrence of solid Learning, as any since: I will name only four about that Time, who, for their Extent of reading, can scarce be equalled. *Joseph Scaliger* in *France*, *Grotius* in *Holland*, *Usher* in *Ireland*, and *Selden* in *England*. From the Restoration we have been polishing Learning, rather than making any Addition to it. To render it familiar among us, it has been made to speak in our own Language, and set off in the genteelst Dress that Wit and Fancy could devise. But I submit it to you, Gentlemen, whether, with its Rusticity, it may not have lost somewhat of its Strength.

Another Reason which may be assigned for the Decay of Learning is the Luxury of the Press. Our Choice is distracted by the too great Multiplicity of Books, and the natural Ardour of Mankind after Knowledge, stifled by the Fewel for it. But as this is an invidious Topick, to your Society, who live by the Press, or starve by it, I shall urge on the other Hand, that Printing has rather too much facilitated than obstructed Learning, that the Fault therefore is to be laid upon the Pulick, not upon the Press. Thus then the *Huetiana*, Art. 78.

'One of the principal Causes of the Decay of Learning is, in my Opinion, the over great Care that has been taken to preserve it; insomuch, that the new Methods, that have been thought of to make Men knowing, have been one Obstacle to their being so. At the Revival of Letters, the Difficulty of mastering them increased the Desire after them. Few Helps were then at Hand; printing had not as yet multiplied Books beyond Number; the Works of the Antients were forced to be read in Manuscripts, which were often very hardly decyphered: Those that the Press obliged the Publick with, came from it in a plain Form, destitute of all those methodical Appendages that make the Use of them easy; such as *Translations*, *Prefaces*, *Arguments*, *Sections*, *Notes*, *Commentaries* and *Indexes*; *Grammars* and *Dictionaries*, the Keys of Learning, were then very scarce; the first Impressions were rude, and afforded but small Attractives to Readers by their Neatness: Printed Books, as well as Manuscripts, bore a great Price. Those that could surmount so many Obstacles made only a private Use of them, and it was not till after long Study and frequent Reflections, that they thought of sending out Helps to the studious; and yet, the *Petrarchs*, the *Picus Mirandola's*, the *Politians*, the *Erasmus's*, the *Budæus's* were seen to arise out of this Darkness. We can never sufficiently commend them, who out of a Desire to communicate to their Contemporaries and Posterity, those good Blessings that cost them so much Pains to obtain, have endeavoured to shorten and plain the Way to Science; but their Labours have been too successful, and a good Cause has produced a very ill Effect. The Ease that has been afforded to Study, has produced a Relaxation of it. The Multitude of *Abridgments*, of *new Methods*, of *Indexes*, of *Dictionaries*, have damped that lively Ardour which made

Suffragan Dr. John Thornton, and charged the Living with a good Pension to *Erasmus*; but, says he, when the Archbishop found, that he made a farther Scruple of receiving the Money, when he did no Duty for it, he satisfied his Conscience. *Knight's Life of Erasmus*, p. 136.
* Having been Recorder of London under *Edw. IV.* *Ric. III.* and *Hen. VII.* and employed by the last in several Embassies, in 1499 refused the Bishoprick of *Norwich*, and retired to *Hackney*.

• made Scholars; and they have thought to
 • know that without any Study, which they
 • were assured might be learned with but moderate Pains. All Sciences are now chiefly
 • comprised in *Dictionaries*, we want no other
 • Keys to unlock them: There's scarce
 • a Man of tolerable Reading, but when furnished with a good *Moreri*, thinks himself upon a Level with the learned of the
 • first Rank, the Compilers of which were
 • below those of the second.'

Old Whig, Feb. 26. N° 51.

A second Letter to the Lord Bishop of London.

My Lord,

I Took the Liberty, in my last Address to your Lordship, to argue, from the general Account you have laid down of the Sacrament of the Lord's Supper, the Impropriety and Unreasonableness of Making it a *Civil Test* for secular Places and Pensions; because your Lordship makes the View of this Sacrament, and the Benefits to be obtain'd by it, purely religious. (See p. 71.) I beg Leave to pursue this Argument a little farther.

Your Lordship tells the Inhabitants of *Lambeth*, from the Church Catechism, that 'a Sacrament in general is an outward and visible Sign of an inward and spiritual Grace, given unto us, ordain'd by Christ himself, as a Means whereby we receive the same, and a Pledge to assure us thereof.' But your Lordship well knows, that this Definition of a Sacrament, doth by no Means agree to the Use of the Sacrament according to Act of Parliament; which I humbly conceive may, and ought to be, thus defined: The Sacrament of the Lord's Supper is, an outward and visible Sign of an outward and secular Grace, given unto us, ordain'd by King, Lords and Commons, in Parliament assembled, as a Means whereby we may receive the same, and a Pledge to assure us thereof. This outward and secular Grace is a good Place under the King, or a comfortable Pension from his Majesty; and the Sacrament is the Sign of it, the Means to obtain, and the Pledge to assure us of it, because the Sacrament is appropriated to this Purpose by Parliament, and made the immediate Qualification for receiving it.

Your Lordship farther affirms that the holy Sacrament is a Covenant; that 'tis on God's Part, a perpetual Pledge and Assurance to Men, of all that he hath promised them thro' Christ; and on Man's Part, it is a Profession of Obedience, and a pleading the Merits of Christ in the Presence of God, and a Representation made before him of the Passion of his Son, to the End that he may be favourable and propitious to us, according to the Tenour of that Covenant. If these Things are true, surely, my Lord, it must

be a Misapplication of this Sacrament to apply it to a Covenant of a perfectly different Nature. It cannot be wisely or christianly done, to teach Men, I should say oblige them, to receive it as a *Pledge and Assurance* of quite other Things. For, as 'tis received in Obedience to Parliament, and as a Qualification for a Place or Pension, 'tis not, I presume, a Pledge and Assurance on God's Part, of any Thing to those who thus receive it: 'Tis indeed, on Man's Part, a solemn Covenant, or Profession of Obedience to the Powers of this World, and a *Pleading*, not the Merits of Christ in the Presence of God, but their own Merits; in the Presence of the Minister, Churchwardens and Witnesses; and a Representation made before them of their Compliance with the Act of Parliament, to the End that they may enjoy their Places and Pensions according to the Tenure of those Acts.

Some other Passages be applies to the same Purpose, and says: Your Lordship will forgive me this Application of your Words, since my Design is not either to ridicule your Lordship's Doctrine, or to treat so serious a Subject as that of the Lord's Supper with Scorn or Contempt. I believe with your Lordship, that there is a Reverence due to all the Offices of Religion; and from the Reverence I bear to them, I beg Leave to express my Concern to your Lordship, at the Perversion of the Nature and Design of the Sacrament, which the Corporation and Test Acts have so long occasioned, and at those mean and unworthy Views, with which many who come to it as a Qualification, can't but be supposed to receive it; which was all that I intended by applying your Lordship's Words to those Views: Views as inconsistent with the plainest Accounts of holy Scripture, as with your Lordship's express Doctrine.

Craftsman, Feb. 28. N° 504.

Extract from a Pamphlet, entitled, The fatal Consequences of Ministerial Influence, &c.

IF ever the Crown, or rather the Ministers of the Crown, should be able by the many Posts and Pensions at their Disposal, to influence Elections of all Kinds, and both Houses of Parliament, so as to have always a Majority in each House, under the absolute Direction of the prime Minister for the Time being, it would be no Way necessary for any Minister to desire a farther Sacrifice of our Constitution; for, by both Houses being under such a Direction, our Constitution would be as effectually destroy'd, as if both Houses had join'd in an absolute Surrender of all the Liberties and Privileges of the People.

The outward Form might, and probably would, be kept up; but every Man must see that

that the Life and Spirit of our Constitution would be lost. Our Government would, from that Moment, become an absolute Monarchy, and that one of the worst Kind; for if we must chuse, it would be better for us to have an absolute Monarchy, founded upon the Principles of Passive Obedience and Non-Resistance, and supported by superstitious Priests, ridiculous as they are, than an absolute Monarchy, founded upon Corruption, and supported by mercenary Parliaments. In the first Case, the People would, it is true, be Slaves; but they might preserve their Religion and their Morality; whereas, in the last Case, the People would not only be Slaves, but the Generality of them would, of Course, become arrant Knaves, and a general Depravity would rush in upon us; for all Sorts of Licentiousness would be encouraged, in order to make Way for Corruption. We could never expect to see our Debts paid off; nor to be reliev'd of any of our Taxes; and if any Part of the old Debt should at any Time be paid off, great Care would be taken to contract some new Debt, in its stead; for the Doctrine lately broach'd would then become a certain and necessary Maxim of State; our Debts must be kept standing, and our Taxes continued, because the Dependencies they create are necessary for the Support of our Government.

Under such a Government as this, it would be impossible for the People, in a legal and regular Method, to bring any Minister to Justice, as long as he continued the Favourite of the Crown. Let him be as rapacious and oppressive as it is possible to imagine; let the Interest of the Nation be sacrificed to Foreigners; let the Murmurs of the People be loud and general; nay, let him be burnt in Effigie at every Market-Town in England; yet he would continue to rule over the People; to insult the Nobles; to plunder the Nation; and rob the Exchequer; and till the Crown threw him off, he might every Year proudly brag of his Wisdom and Innocence, and defy the Friends of the People to lay any Thing to his Charge. Could we then pretend to be a free People? Could we then pretend to a Privilege, or Power, of calling our Governors to an Account, and punishing them for their Transgressions? No! The Crown might now and then throw a Prime Minister out, to be torn in Pieces by the mercenary Mob in Parliament, at the Command of, and in order to give an Air of Popularity to the next, that succeeded; but if no Minister is ever to be called to an Account, or punished by our Parliament, till he is given up by the Crown, the People of Turkey have as just a Pretence to Liberty, as the People of England could pretend to.

This Sort of Government the Royal Family, when rightly inform'd, can never desire

to set up. It is against their Interest; it is inconsistent with their Safety; as, by our Constitution, the King can never be made to answer for any Faults, or Oppressions, committed by those under him, even tho' committed by his express Order in Writing; therefore it can never be the Interest of the King, or consistent with the Safety of the Royal Family, to draw upon themselves the popular Resentment, by overturning, or endeavouring to overturn our Constitution.

But, with Respect to our Ministers, and all in Power under the King, it is otherwise. They are all answerable, not only for their own Conduct, but in many Cases for the Conduct of those they employ. Nay, they are answerable for the King's Conduct; because they are bound in Duty to give him good and wholesome Advice; and if he enters into any Measures, which are inconsistent with the Interest of the Nation, or if he attempts any Thing against the Constitution, and contrary to the Laws of the Kingdom, they must answer, and will certainly be punished for it, if our Constitution be preserved in its full Vigour.

Considering therefore the Weakness of human Nature, how apt Men's Heads are to turn giddy with Power, and how ready most Men are to turn the Power and Favour of the Crown to the aggrandizing and enriching their own Families; I believe, without pretending to the Gift of Prophecy, I may foretel that we shall have, in future Times, as we have had, in Times past, many Ministers, whose personal Safety will depend upon preventing any impartial Enquiry into their Conduct; and, for this Purpose, they will certainly endeavour to overturn our Constitution, by having a Majority in one, or both Houses of Parliament, intirely under their Direction.

This Difference between the real Interest and Safety of the Royal Family, and the Interest and Safety of the King's Ministers, shews us how necessary it is to distinguish between that Power, which is vested in the Crown, by the true and original Nature of our Constitution, and that Power, which has since been vested in the Crown, either by Accident, or by the Art of Ministers. The first I shall call the royal Power of the Crown; the last I shall call, what it really is, the ministerial Power of the Crown. From the ancient Histories and Law Books of this Kingdom, it appears that the Power of the Crown did not formerly so much consist in the naming of all the Officers, employ'd in the Exercise of our Government, as in the commanding and directing them, after they were named by the People; and this is certainly most agreeable to the true Spirit of our Constitution, which supposes that the King can do no wrong; because, if his Orders be contrary to Law, the Officer, to whom they are directed, ought to inform him, and not only may, but

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ought

ought to refuse to execute them; and if, in such a Case, he neglects to give the King proper Information, or if he executes any illegal Orders, it is not the King, but the Officer, who, by our Constitution, does the Wrong, and he only is to be punished for it. The Intention of this Regulation certainly is, that it may not be in the Power of the King to do wrong, or to get any illegal Orders executed; and this Intention will probably be effectual, where the Orders are issued by the Crown, and the Officers named by the People. But when the Officers are named by the Crown, or rather by the Ministers of the Crown, is it not to be presumed, that such Men will be named, as may be fit for the Execution of any ministerial Job?

Moreover, our Kings are placed in a Situation so high, that they cannot be supposed to have a personal Acquaintance with any of their Subjects, but such as are in the most exalted Stations; and therefore it is impossible they can know who are the most proper Men to be named to any of those inferior Posts, or Offices, which are necessary for the Exercise of our Government. In this, they must trust intirely to their Ministers; and therefore the Nomination to all such Posts and Offices cannot properly be call'd royal, but ministerial Power; and the creating, or increasing of any such Power, is creating or increasing a Power, which, by the very Nature of it, must be generally employed against the Constitution of our Government, and the Liberties of the People. This our Ancestors were highly sensible of, and therefore the Nomination of the chief Officers only was left to the King; but the Nomination of all Officers of an inferior Rank was vested generally in the People. This Maxim was established, with some little Variations, in every Branch of our Government. In the ecclesiastical Part of our Government, the King named the Archbishops and Bishops; but the inferior Clergy were mostly named and presented to their Livings by the People; that is, by those of the People, who had the Advowsons in them. In the civil Part of our Government, the King named the chief Judges; but the inferior Judges, *viz.* the Sheriffs, who were likewise military Officers, the Coroners, and the Conservators of the Peace, were all chosen by the People. In the military Part of our Government, the chief Generals of our Armies were named by the King; but most of the inferior Officers were such as had their Commands from the Tenures they possess'd, or such as were chosen by their respective Counties. And with Respect to the Navy, the King named the Admiral, or Admirals; but the Captains of Ships, and all inferior Officers were certainly named by the People, who, of old, always furnished such Ships of War as were at the Time necessary for the publick Service. As for Toll-Masters, and Tax-Gatherers, we had neither

Tolls, nor Taxes, and therefore were not troubled with such Vermin, till the true Nature of our Constitution was forgot, or began to be not thoroughly understood; and therefore when they were introduced, the Nomination of every Man of them was vested in the Crown. In it they continue to this Day; and if no Alteration be made, we may come to have the Heads of our Prime Ministers more taken up about the Nomination of mean Gaugers and Tide-waiters, in order to make the most of it, with Respect to Elections, than about vindicating the Honour, or protecting the Trade of the Nation.

With Respect to Pensions and Gratuities, it is the same. Those, which are granted to Men of eminent Rank, may be supposed to be the Effects of royal Benignity, and can never be granted, but for eminent publick Services; so that the Considerations, for which they are granted, must be publicly known; and therefore it would be no Diminution of the royal Power to order them all to be publicly register'd, under the Pain of High Treason. But those little, hidden Pensions, or Gratuities, which are paid to Persons of mean Rank, can but seldom be supposed to proceed from royal Benignity, but from ministerial Bribery. Such are seldom granted for publick Services; and they may, very probably, be granted in future Times for securing to the Minister a corrupt Majority in both Houses of Parliament, and such a ministerial Party in the Nation, as may make it dangerous, even for the Crown, to dismiss the Minister from his Employments.

My Readers will now, I hope, fully understand the Distinction I have made between the royal and the ministerial Power of the Crown. The first is coeval with, and a necessary Part of our Constitution; and, when it is not under ministerial Direction, it cannot be supposed that it will be often turned towards the Overthrow of our Constitution. The last is the Produce of later Ages, and is of late Years grown to such a Height, that if any one Man should hereafter get the Direction both of the royal and ministerial Power of the Crown, and should turn both these Powers towards securing to himself a corrupt, slavish Majority in both Houses of Parliament, I am afraid the honest and free Part of the People, tho' united to a Man against him, would find it impossible to exercise their Power in the legal and regular Manner established by our Constitution, with Respect to the calling of him, or any of his Tools, to an Account; or punishing them for their Blunders, or Oppressions.

There are but two Ways of avoiding this Danger. The one is, to destroy, or diminish, that ministerial Power, which has been lately created. The other is, to prevent its being employ'd in securing to the Minister a corrupt Ma-

Majority in either House of Parliament. This last Method has been attempted by the several Laws lately made against Bribery and Corruption. But all such Laws will be found ineffectual; for, with Respect to those, who corrupt, it is not necessary for a Minister to tell a Man, in express Terms, what Way he would have him vote, upon any Occasion. It is not necessary to promise him directly a Post, a Pension, or a Bribe, if he will vote for such a Candidate at an Election, or upon such a Side of any Question in Parliament. Let the ministerial Will but be revealed, and if he has a great many Favours to bestow, and a great deal of Money to give, all the Mercenary, the Covetous, and the Necessitous will, of course, go blindly to that Side of the Question; especially if it be publicly known that his Favours, or Gratuities, are dispensed only to those, who, at Elections, or in Parliament, vote staunchly according to the Will, which he is pleased to reveal. By this he will, upon all Occasions, make sure of a great Number of Men; and he may take such Ways to communicate his Will to the Publick, that it will be impossible to charge him by any Law, that is or can be made, with corrupting the Voters. His Footmen may communicate his

Discourse at Table; his other Livery-Men, or Ribbon-Men, may, upon all Occasions, give the Signal; nay, the Pulpit may be wickedly made the Channel for communicating and explaining his Will to the People; and the Prelates of our Church may become the Pole-Stars, by whom the mercenary Crew are to steer their Course to ministerial Grace and Favour.

N. B. *Fog of this Day happens to have Part of the very same Extract.*

In our Magazine for September last, we promised a List of the Scotch and Irish Nobility, together with their second Titles given by Courtesy to their eldest Sons; but as we find such a Work will be too large to be contained in this Pamphlet, we hope 'twill be a sufficient Excuse for not performing our Promise; and beg Leave to acquaint our Readers that a Pamphlet will very speedily be publish'd, which will fully answer the Design of such a List, of which proper Notice will be given in the London Magazine, as soon as the same is printed. The Recovering Penitent came too late for this Month. The Amorous Contest shall be inserted next Month, and we ask our Correspondent's Pardon for having, thro' Inadvertency, omitted it this Month.

POETICAL ESSAYS.

The VOLUNTEER LAUREAT. A Poem, on her Majesty's Birth-Day. By Richard Savage, Esq; for the Year, 1736.

LO! the mild sun salutes the opening spring;
And glad'ning nature calls the muse to sing!
Gay chirp the birds, the bloomy sweets exhale,
And health, and song, and fragrance fill the gale:
Yet mildest suns, to me, are pain severe;
And musick's self is discord to my ear!
I, jocund spring, unsympathizing, see,
And health, that comes to all, comes not to me.
Dear health once fled, what spirits can I find?
What solace meet, when fled my peace of mind?
From absent books, what studious hint devise?
From absent friends, what aid to thought can rise?

A genius whisper'd in my ear, 'Go seek
'Some man of state!—the muse your wrongs
may speak.'

But will such listen to the plaintive strain?
The happy seldom heed the unhappy's pain.
To wealth, to honours, wherefore was I born?
Why left to poverty, repulse, and scorn?
Why was I form'd of elegant desires?
Thought, which beyond a vulgar flight aspires?
Why, by the proud, and wicked, crush'd to earth?
Better the day of death, than day of birth!

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Thus I exclaim'd: A little Cherub smil'd:
'Hope, I am call'd; (said he) a heav'n-born
child. [may:
'Wrongs sure you have; complain you justly
'But let wild sorrow whirl not thought away!
'No—trust to honour! that you ne'er will
'stain [vein:
'From peerage blood, which fires your filial
'Trust more to Providence! from me ne'er
'swerve!
'Once to distrust, is never to deserve.
'Did not *this day*, a CAROLINE disclose?
'I promis'd at her birth, and blessing rose!
'(Blessing o'er all the letter'd world to shine,
'In knowledge clear, beneficence divine!)
'Tis *her's*, as mine, to chase away despair:
'Woe, undeserv'd, is her peculiar care.
'Her bright benevolence sends me to grief;
'On want sheds bounty, and on wrongs relief.
Then calm-eyed Patience, born of angel-kind,

Open'd a dawn of comfort on my mind.
With *her* came Fortitude, of godlike air!
These arm to conquer ills; at least to bear:
Arm'd thus, my QUEEN, while wayward
fates ordain,
My life to lengthen, but to lengthen pain;
Your bard, his sorrows, with a smile, endures;
Since, to be wretched, is to be made your's.

Verfus

Verses to the Memory of Mrs. Elizabeth Frankland.

SILENCE, ye plaintive instruments of woe!
Ye bubbling fountains of sorrow, cease to flow!
O much lamented, honour'd maid, too long
The friend's sad sighs has check'd the poet's song:

While each full heart is anxious to recite,
And place thy virtues in an equal light,
Shall I alone sit silent in thy praise,
Nor deck thy hallow'd urn with grateful lays?
No, languid as it is, I'll touch the lyre,
Nor shall fond tears quite damp *Apollo's* fire.

Thro' all the various scenes the muses rove,
The peopled town, or the sequester'd grove,
Amidst the silvan choir, or courtly throng,
They ne'er found one so worthy of their song;
Never such youth with so much prudence join'd,
Never so tender, yet so firm a mind:
Such gentle manners, such refin'd good-sense!
Grave without frowns, and gay without offence!

A form adorn'd with ev'ry pleasing grace,
A soul where ev'ry virtue held a place:
The vestal's purity, without her pride;
The court's high breeding, not as there apply'd;
Judgment with candor, wit which ne'er revil'd,
Zeal cloath'd with meekness, piety which smil'd.

No window to her bosom did we need,
The goodness there appear'd in ev'ry deed;
In ev'ry look, in ev'ry smile was seen
The innocence and peace that reign'd within.

But what avail'd, O amiable shade!
The force of virtue, or devotion's aid;
Or what avail'd a temperance so severe,
Or what, alas! the watchful parent's care?
When those who riot on from day to day,
And fearless tread the broad voluptuous way,
In health and splendor lengthen out their span,
Grow gray in vice, and die without a pang;
Whilst thou, fair flow'r! wert blasted in thy prime,

And scarce enjoy'dst the morning of thy time.
For what were all those bright perfections given?
For what!—To make her earlier ripe for heaven.

Tho' few her hours, yet perfect was her day,
Tho' short her sun, yet doubly bright the ray.
Greatly inspir'd, life's golden prize she won
At years when few, too few! begin to run.
Look round the fashionable world, and see
The wealthy, fair, and young—all these was she;

Mark how the pretty triflers waste their days,
Toiling to kill each hour a thousand ways:
See to and fro in different paths they run,
Tho' all still meet at last to be undone.
One *this way* eagerly pursues the game,
Whilst one flies *that way*, tho' they hunt the same:

All stand astonish'd at each other's choice,
All at each other's vanquish'd aims rejoice;

Hourly from hope to hope deliver'd o'er,
And hourly disappointed as before: [gun,
Ev'n now they loath what they but now be-
And, what they just now wish'd, now wish
undone:

Of their chief good most fatally possess'd,
They're—*what?*—Quite ruin'd at their own request.

The joys of riches from the miser know:
What's made no use of, can no joys bestow.
Ask the voluptuous, then, he spares no cost:
He, with a sigh, replies, his *palate's* lost.
But nobler ends th' ambitious have in view,
'Tis godlike to be great! Alas, how few
Are great and godlike both—pow'r, I must
own, [throne;
When fix'd in righteous hands, exalts the
As honour's plumes, when plac'd on high desert,
Something that's shining and sublime impart:
But O, how anxious is that lofty state!
How toss'd, disturb'd, and envy'd are the great!
Well, *knowledge* then—*what's that?*—the fa-
tal fruit, [brute:

Which first made man joint tenant with the
What is it but a feeble glow-worm gleam,
Which proves us meerer reptiles than we seem;
And all we profit by the short-liv'd spark,
Is but to see how much we're in the dark.
With toil 'tis purchas'd, and with toil 'tis kept,
Scarce hail'd its meeting, ere its parting's wept;
Nor can at best the phantom ought avail,
Save add some words to an insipid tale:
For learn this truth, a mighty difference lies,
Vain man! between *to know*, and *to be wise*!
Yet, strange! how many with the vapour fir'd,
Run mad themselves, to be by fools admir'd.

Come then, and ask where *happiness* is found,
'Tis not in me, cries wealth with titles crown'd,
'Tis not in me, the world reluctant cries;
'Tis not in me, proud science griev'd replies.
Thus wild they run life's giddy race about,
No goal in view, no proper *course* mark'd out;
A scene of vice, of vanity, and toil,
Of lifeless leisure, or of fruitless coil;
Employ'd in scandal, politicks, or play,
In dancing, or in dreaming life away:
Some absent idol still in view—*ay, this*
Give us, they cry, and 'twill compleat our bliss!
'Tis granted—but alas! delusive thought,
The distant goddess is a cloud when caught.
Save virtue, each expedient try'd in vain;
Save virtue, each expedient try'd again;
Plung'd always, or in plain, or gilded woe,
Wretched, alike, in all they act or know.
Lo! trembling they behold their ruin near,
Lo! the dark chambers of the grave appear,
The end of all they hope, the birth of all they
fear. [ploy'd,

Not so, good spirits! were thy powers em-
Not so thy precious talents were destroy'd;
Thy life's sole joy was but false joys to fly,
Thy life's sole business but to learn to die.
Each pleasure tax'd for bounty's just supplies,
Each passion blinded to give reason eyes.

Yet

Yet nothing rigid or morose was seen,
But all was free without, as all was fair within.
Conscious, sweet numbers and sweet sounds
combin'd,

To nobler meditations fire the mind,
For this she tun'd her lovely voice to sing,
And wak'd to harmony the trembling string;
For this the joy-fraught page she'd oft peruse,
And deign to smile on the deserted muse.

But hark! she's call'd—heaven claims her
for its own.

No—first one more bright virtue must be shown,
She cries—*patience*, that kindest gift of heaven,
That only balm for fate's corroding leaven;
Patience which lengthens hope, and lightens
fear,

And makes us bravely scorn the ills we bear;
Lifts us above misfortune, care, and pain,
And life's rough journey helps us to sustain.
Learn all from me the succours it bestows,
Ev'n in the last extremity of woe;
Whilst meagre *phthisis* preys upon the breast,
With a dead weight my feeble limbs oppress;
Whilst struggling *coughs* my tender bosom rend,
And scorching *bedticks* ev'ry vein distend;
Whilst clay-cold damps bedew my body o'er,
And life steals painful out at ev'ry pore;
By *patience* prop'd, the bitter load I bear,
Without a sigh, a murmur, or a tear;
Unmov'd endure the cruel scourge of pain,
Whilst baffled *med'cine* tries its art in vain:
Ev'n now, when fate and nature are at strife,
In these last struggles of desponding life,
She soothes each pang, helps each *convulsive*
breath,

And gently smooths the iron hand of death.
She said—when death cut short th' instructive
tale,

Conscious should such almighty truths prevail,
Mankind his bugbear terrors would defy,
Pleas'd, as prepar'd, alike to sleep or die.

Hail, spotless shade! with noblest honours
blest'd, [dress,

With *patience* crown'd, in white-rob'd virtue
Go seek and prove thy kindred realms above,
Seats, like thy breast, of harmony and love.
And ye, good *guardians* of a charge so good,
O cease to grieve, heav'n must not be with-
stood;

Weep not for her—lo! all her labour's o'er,
Happy, O happy! on the heav'nly shore;
There where no moths corrupt, no thieves infest,
In endless sun-shine, and in endless rest;
Gayly triumphant, in a blest'd relief
From future chance, from sickness, and from
grief;

Beyond the reach of malice, pow'r, or pride,
By angels greeted, and to saints ally'd;
Past toys with joy revolving in her mind,
Alas! she pities you she leaves behind,

Chanticleer discarded: A Fable.

A Cock, intrepid, fierce and stout,
Belov'd of ev'ry female pent,

Descended from a hardy sire,
And flush'd with all his father's fire;
Had long his ancient rights maintain'd;
In honour, state, and triumph reign'd,
'Midst affluence and joy serene,
Th' unrival'd champion of the green.
His gaudy plumes, and martial heel,
As hard and sharp as pointed steel;
His great uxoriousness and love,
(For he was fond as any dove)
With toiling for 'em in their distress,
Had so endear'd him to each mistress,
Their care was which shou'd please him best,
And how he might be most caress'd.

But now (dame fortune was so cruel)
Brave chanticleer must fight a duel,
Not in revenge of wrongs t' himself,
But to augment his master's pelf.
Then, being handsomely equipt,
His pinions, crest, and so forth, clipt,
He boldly ventures on the stage,
His domineering foe t' engage.
In fierce encounter soon they meet,
As *Drake* engag'd the *Spanish* fleet;
Redoubled strokes, with fury deal,
'Till at the last our champion fell,
Sore maim'd, half breathless, to the ground,
At which loud echoing shouts resound.

His master for his innate worth,
Past services, descent and birth,
Preserv'd his life, and took him home,
Among his native friends to roam.
Poor chanticleer with pate quite bald,
Half blind, deplum'd, and sorely maul'd,
Before h' had got the least recruit,
Advanc'd his pullets to salute:
They gaz'd upon him as a stranger,
Call'd him a tatter'd scrubby ranger;
Revil'd him for his impudence,
And bid him cease his vain pretence
Of love to them; they scorn'd to shew
The least respect or favour to
So mean and scandalous a beau:
In short, past love was so forgot,
They all declar'd they knew him not.

Now, what cou'd chanticleer reply
To these perfidious ingrates? Why,
He (modestly) pronounc'd the female kind,
A thousand times more fickle than the
wind.

J. M.

The WISH: A Song. By the same Hand.

I F my wish I might obtain
How to pass my fleeting days;
Far from ev'ry busy scene,
Wrapt in sweet content and ease,
With a well chose book or friend,
I my circling hours wou'd spend.

From the smoaky town withdrawn,
Where incessant din prevails,
On some fine salubrious lawn,
Fan'd with brisk refreshing gales,

13

I'd erect an humble dome,
Where I'd fix my constant home.
With this happy mansion blest,
And a competent estate,
(Might th' ambitious take the rest,
Who're unhappy to be great:)
Sweet content alone I'd prize,
And the god of wealth despise.
In the morn, when fields look'd gay,
And the lark had poiz'd her wing,
O'er the blooming meads I'd stray,
To hear the chirping warblers sing;
From whose shrill harmonious throats
Thro' the groves soft musick floats.
When bright *Sol* was mounted high,
Blazing in his noon-tide hour,
And hot gleams fill'd all the sky,
In some fragrant shady bow'r,
With a friend, and chearful glass,
I'd the sultry moments pass.
But when hoary winter came,
In his brumal dress array'd,
And (except the empty name)
Vernal scenes were all decay'd;
Hills, and fertile plains below,
Cover'd o'er with fleecy snow;
Then, before a decent fire,
With a bowl of smiling ale,
Which wou'd social mirth inspire,
I wou'd chearfully regale
Not myself, some friends of worth
I'd always chuse to grace my hearth.
Thus, from corroding troubles free,
Such as anxious mortals prove,
In temperance and sobriety,
Strict to virtue, truth and love,
With my bottle, book and friend,
Life's revolving round I'd spend.

ENIGMA: *By the same.*

LET arbitrary princes boast no more
Their haughty schemes of independent
pow'r;
Nor propagate (to keep mankind at distance)
The slavish principles of non-resistance;
Since I possess a more despotick sway,
And absolute command, by far, than they.
No laws, injunctions, nor restraints I know,
But such as from myself spontaneous flow.
How oft have I in mazy fetters bound
Th' intrepid sons of war, with vict'ry crown'd?
What potent heroes, valiant in the field,
Have I led captive, and oblig'd to yield?
Altho' I am no formidable name,
An universal deference I claim:
The greatest potentates my pow'r revere,
And men of all degrees my liv'ry wear:
Yet no constrain'd obedience I exact;
'Tis ev'ry man's own voluntary act.
Oft I occasion quarrels and disputes,
Intestine jars, and law-contending suits:

Reason, with all her mild persuasions, can
Avail but little, when I've laid the plan.
In publick life my influence is such,
Men hardly can be guided by't too much;
But 'tis not seldom the unhappy rise
Of private (unforeseen) calamities.
I'll only add (t' exemplify my worth
And clear my fully'd fame) I'm of celestial
birth.

Solution of the two Enigmas in our last, p. 37.

WHAT are the pompous titles, so
refin'd,
Honours, and grand distinctions of mankind,
But fleeting (1) SHADOWS, empty as the
(2) WIND?

*The PLAYER's Epitome, in Opposition to the
ACTOR's, which see Vol. IV. p. 680.*

PLAY on, and never think; by thought
confin'd,
You will but strain your body and your mind;
Stalk at full ease; all toilsome action slight;
Nor sweat in jest, to do feign'd passion right.
Poke a stunk neck; and, with your chin
elate,
Turn from the stage, and stare upon the great:
Your own speech past, eye the tame audience
round,
Why should you listen to another's sound?—
With shoulders round and squab—and change-
less face, [grace.
Swell without grandeur:—Step in scorn of
Nor pause, nor vary; but, when e'er you rise,
Be noisy—and all meaner rules despise. [play,
Seem your full self—no borrow'd lights dis-
But roundly troll your unfelt words away;
Shun emphasis; distinguish nothing strong,
Jumbling a mingled mass of sense along:
No spirits waste—relax'd your sinews keep,
And, dangling doleful, yawn my lords to sleep.
Paint nothing:—but, unmov'd and calm
within,
Spit when you end, and with a—hawk begin.

LUNNY, LIGHTWIT, and COMMON
SENSE. *A Stage Eclogue, in Imitation
of Virgil's 3d Pastoral.*

Lun. WHAT read you, *Lightwit*?—
pantomime, no doubt?

Light. No, *Lunny*, guess again; for there
you're out.

Lun. *Farce*, then? or *Comedy*?

Light. Nor that, nor this;

'Tis *tragedy*.—Nay, laugh not; faith, it is!

Lun. Alas! poor *tragedy*!—Ill-guarded, she,
Finds but wolf-shepherds in thyself and me!
Search'd, but with hope to plunder some strong
scene,

And build a bold burlesque for *barlequin*.

Light.

Light. Aye, truly, you need talk!—pray,
what stole you, [drew?—
When one girl staid, and all the rest with—
There needs no names—'twas at a *practice* done;
A ha!—you're a sly fellow, master *Lunn*!

Lun. Done at a *practice*?—You've much
wit to spare; [bear!

And learnt to joke from brother *Jack's* *robite*
Light. Malice (I'm sure) in you, outran your
wit,

When your fine song against yourself was writ.
Bless its dear rage! but that it found this art,
To ease its spleen, it must have broke its heart!

Lun. Why steal you schemes, you are too
dull to act?

But, (justly punish'd for this feeble fact,)
Your *barlequin*, press'd by his master's weight,
Breaks his own neck, in omen of your fate.

Light. At your own weapons fairly foil'd,
the town

Proclaims my victory and votes you down.

Lun. How!—Foil'd by you!—Spare me
that shame ye gods! [odds;

More than your match, beyond ev'n playhouse
You conquer *Lunny*!—you! not grave, nor gay.
You, who do nothing for the stage, but pay!
You, who both light and heavy tumblers find,
To give the world an emblem of your mind.

Light. Come, prove your boasted skill—and
so will I—

What each can do, let present contest try:

A wager'd *calf*, of my park cows, I'll stake;
A future actor, destin'd, long to take;

Treasure as 'tis, stand this at stake for me:
Now say, what pledge supports thy hopeless

plea? [skin take,

Lun. From the house stock I dare no *calf*—
Actors and actresses forbid that stake:

But I'll this *dog-skin* pledge:—'twas work divine!
How did that happy transformation shine!

All the full brute, imbib'd, I thence deriv'd.—
Long be the genius bless'd, by which I thriv'd!

Untouch'd, untried by humane form, but mine,
This dear, this sacred pledge, shall answer thine.

Light. An equal strainer, I, (in wit's new
race) [grace,

Two *monkeys* meaning skins my ward-robe
More wooden followers *Orpheus* never drew,

Than these fam'd actors, while the jest was
new!

Yet, take my *calf*, take both my *monkeys* skins;
They shall no more be mine, if *Lunny* wins.

Lun. Done—'tis a match—look yonder,
who appears? [years;

A plain, grave, threadbare man, who seems in
I knew him (if I err not) in times past;

But 'twas not lately that I saw him last;
His name is *Common Sense*—

Light. I've heard it said,
He's a fair judge—and, faith, I'm not afraid,

Even to a stranger to submit this claim.—
Heark'ee, come hither, Mr.—*what's your*

name?
Sit down, and hear this gentleman, and me,
Cap merits; and, in whom most skill you see,

Give him your casting vote—

G. Sense. I'm no great wit; [out

But can guess shrewdly where the nail is hit:
All things, dispos'd for liberty, combine;

Come, sit, relax'd, and let free fancy shine:
Thoughts clouded sun with fav'ring faintness

gleams; [dreams:
And, sleep-hush'd meaning in soft silence

Nonsense, awake, mean while, is frank and
loud, [crowd:

And courts laugh kindly, with the laughing
Wit holds her peace;—opinion makes a noise,

And a grave nation maddens into toys:
Fearless, compare your clashing crafts, to shun

That course of pain, your fathers lov'd to run;
Both your new rights to fame, alternate, tell,

The *musics* love alternate ditties well. [springs

Light. God save his majesty!—my patent
From his kind grant—and he's the best of

kings:— [I won't show him

What, tho' the town both houses royal call,
Mine's the king's company!—that's all in all.

Lun. Be you in title, I in wit, supreme,
For, *Phœbus*, mine shines out in every scheme.

Light. Nay, not the court alone rewards my
pains,

Their *Laureat* aids me with his tuneful strains.
Lun. Long be that *Phœbus* yours, so *Jove*

were mine! [shine.

Four times, of late, (unscorch'd) I've seen him
Light. I'm best below'd;—my *green room*

virgins strive, [alive!

Who most shall please my taste, with game
Hid, 'twixt the scenes, and by soft wishes led!

One to's'd a half-gnaw'd orange at my head;
Strait I look'd back,—up stairs the wanton

flew, [I saw who threw.

But staid, till she was sure I saw who threw.
Lun. Virgins!—No—no—tir'd of that

beaten round,

I've new pursuits, and nobler conquest found;
Without their help, I bring forth *barlequins*,

Lay my own eggs, and hatch 'em 'twixt the
scenes:

What are green-girls, to one whom *Pierrot* aids,
Apt, as my *dog-skin* for the form it shades.

Light. I'm for the ladies—and they love
things rare;

I'll learn to build them *owl's-nests* in the air.
Lun. From the wild growth of my luxuri-

ant care,

Ten laughing seasons, have I made men stare;
Ten laughing seasons, yet to come, shall rise

And thousands still stare on—to spite the wife.
Light. Oft have the *musics* meant strange

things to say; [away.

Which, with a breath of mine, were puff'd
Lun. How kind my *Pierrot*, were his coat

not white!
But, ah! the rogue won't learn to dress polite!

Light. Spare *Columbine* (dear town!) for
my defence,

And take, in cheap exchange, all *Shakespeare's*
sense.

Lun.

Lun. Ha! nam'd you *Columbine*?—I love her too;

More than even men, or gods, or *Lightwits* do.
Ah!—were we doom'd to part—adieu she'd cry,
Adieu!—vain world!—since *Lunny's* lost, I die.

Light. Cats scare the birds;—ripe harvest dreads the rain; [pain.

Winds blite the trees;—thin-boxes give me
Lun. Dogs love to bark—soft-swelling corn loves dew;

But I love *tricks*—not *plays*, both old and new.

Light. When, nobly obstinate, my actors dare, [stare;

With slow, sow'r waddle front the pit, and
Conversing in soliloquy,—to show, [know:

How well they reason, and how much they
Heavens!—How the boxes, long enur'd to bear,
Soft-muttering their contempt, their hisses spare!

Lun. Charm'd with *Tom Thumb*, and conscious of his cow, [now.

Where once so pleas'd, they'll not be angry
My boxes kinder still, applaud, brimful,
Europa, ravish'd by that rake, her bull.

Light. And you, dear lords! who clapp'd my squeaking pig,

Be bless'd—and long enjoy my *milkmaid's* jig!

Lun. Who hates not *comedy*, with sense o'er-cramm'd,

May he love *tragedy*, and so be damn'd!

Light. Where tender scenes give virgin hearts alarms, [charms.

There's danger—but *rope-dangling* safely
Lun. Keep guard against the pain of thought, ye fair! [air.

'Twill spoil your laughter, and begloom your

Light. I mean, in time, to wash blank-verse away;

And (saving *bazard*) drown the name of *play*.

Lun. I'll get new *dragons*, *dancing-dogs*, and *churns*,

And swell my tide of fortune—lest it turns.

Light. My *tumblers*, all grown lean, look tir'd at length; [strength.

They, and their master, over-work their
Lun. Psha! over-work! no—no—hat's not the thing; [king.—

I doubt, we're both bewitch'd—God bless the

C. Sense. I've heard your wife debate; and plainly see,

It's deep decision is no task for me; [win,

While, by such equal claims, each strives to
You both deserve the *dog's* and *monkey's* skin.

THE PENIVE SWAIN. A Pastoral.

THE western clouds in golden borders shone,
And half in ocean dip'd, appear'd the sun;
Kind was the season, and the evening cool,
And all was calm and gay, but *Dolon's* soul;
A cheerless swain! without a lonely glade,
'Gainst *Silvia's* cruelty he thus inveigh'd:
While with his verse each grot around him rung,
And hills gave back the burthen of his song.

Now comes the softest season of the year,
Delightful ev'nings, and a balmy air;
See, beauteous nature in her charms arise,
Fine flow'ry fields, and bright indulgent skies;
The woods shoot out in leaves, the grass in bloom,

And tender *zephyrs* steal the sweet perfume;
The birds exult, while hills and plains reply,
And all things feel the joys of love but I.

The sun returning, sheds his genial beams,
And makes the earth relent, and warms the streams;

And as his vital influences flow,
The joyful glebe confesses them below:

What bloom in field, in park, in wood and grove,

Are all the blissful progeny of love.

The happy time is known in earth and sky,

And all things feel the joys of love but I.

The honey-suckle round the hawthorn twines,

The hawthorn with the honey-suckle joins:

While on the bud the am'rous *zephyr* blows,

It heaves and swells, and bursts into a rose,

And as it bursts, a flood of fragrance flows.

The blooming groves a flow'ry gleam display,

That adds unto the brightness of the day;

While those to these, in balmy raptures sigh,

And all things feel the joys of love but I.

The little birds, in pairs and am'rous play,

Court thro' the wood, or bill upon the spray.

See, perch'd on high, there sits the turtle dove,

And spreads his plumes, and coos about his love;

While she with all the softness of a bride,

Melts to his song, and leans against his side.

All nature seems in scenes of love to vie,

And all things feel its blissful joys but I.

And must I still this lonely thing remain,

Condemn'd for ever to implore in vain?

Ah cruel *Silvia*! can there nought remove

Thy settled scorn, and bend thy heart to love?

What is my crime, O fair relentless! tell?

Whose greatest fault is loving thee too well?

If that's a fault, dear *Silvia*! tell me why?

For all things feel the joys of love but I.

While I consume amidst thy frown and scorn,

There nothing pleases, ev'ning, noon, or morn;

Nor all the meads, nor all the balmy stores,

Nor groves, tho' fill'd with musick, and with flow'rs;

In vain their fragrance; *zephyrs* breath in vain,

They cannot cure, or sooth a lover's pain; [eye,

There nought delights my smell, my ear, or

While all things feel the joys of love but I.

But should'st thou smile, all nature wou'd revive

To *Dolon's* soul, and doubly be alive;

In sweeter notes the warbling choir would sing,

The spring grow fairer, and be more than spring;

A fresher spirit all the world improve,

And all things rise in bliss, in life, and love.

Then come, my *Silvia*, to my breast come nigh!

For all things feel the joys of love but I.

What

What holds my dear from coming to these
arms,

What pow'r ill fated, still detains thy charms?
Come, bring one glance of thy deluding eyes,
For while thou stay'st, thy wretched *Dolon* dies!
Ah! wilt thou triumph in my latest breath?
Can pleasure find thee in a lover's death?
If so, to please her, heavens, let me die!
And all things feel the joys of love but I.

Thus sung the *penfive* *swain* his mournful
lay;
He ceas'd his song, and with his song, the day.

*The seasonable Recollection; or a Sovereign
Medicine for Impatience. [By Miss M. B.]*

HOW wretched are poor mortals, here on
earth! [birth.—

Each dawning day gives some fresh sorrow
But cease, repining thoughts; no more arise:
Since 'tis ordain'd by God, most just and wise,
That, for good ends, we shou'd afflictions
know,

That we may value nothing here below,
But place our steadfast trust in him alone;
With begging eyes uplifted tow'rd his throne,
Humbly imploring, from his hand, relief,
When he thinks fit to mitigate our grief:
And patiently, till then, with care attend,
That no rash murmurs may his ear offend.

How deeply are we touch'd with any ill,
That happens but to cross our stubborn will!
O! thoughtless creatures! wou'd we as 'tis fit,
Observe the sins, that hourly we commit,
We then, with wonder and surprize, shou'd
view

Our many crimes, our punishments so few;
Shou'd God afflict us with a thousandth part
Of what we can't but know our just desert,
The mighty pressure wou'd too pond'rous be
For miserable, frail mortality.

Let us consider their immense reward!—
Their endless joy!—that shew a strict regard
To their creator's wise commands, which he
Propos'd,—to guide us to eternity:
Then, with a generous scorn, shall we despise
This busy world, and all its vanities;—
With calm serenity resign our breath,
And meet true comfort in the arms of death.

*On a Free-thinker, who, after his Recovery
from a dangerous Illness, sported with his Pe-
nitence.*

POOR *Scepticus*, by doctors quite giv'n o'er,
Does now his former wicked life deplore,
Begg heav'n would so much mercy lend,
So long protract his days,
That he may only live to mend,
And rectify his ways.

'Wretch that I was! cries he, to doubt a
pow'r,
'Whose influence divine I feel each hour!

N

'O spare me, yet, a little space!

'I'll to my loose compeers

'Acknowledge thy peculiar grace,

'And rouse them with my fears!

Heav'n hears his pray'r; his dreadful fate ad-
journs;

But, ah! with health, his former vice returns;

To his gay friends of little sense,

Blames his delirious brain;

Laughs at his former penitence,

And makes the warning vain.

The common thief reprieved at the tree,
Who robs the very moment he's set free,

Has, surely, more than thou to plead:

For sad necessity

May make him do the wicked deed,

That's wantonness in thee!

But, *Scepticus*, the time again will come,

When pray'rs and tears shall not avert thy
doom:

Then th' added days shall be thy curse,

Thy soul be crimson'd o'er,

And thou, all horror and remorse,

Shalt wish thou'dst dy'd before!

Psalms 47th Paraphras'd in Miltonick Verse

O All ye nations, people far and wide!
That dwell upon the surface of earth's
ball,

Whether in east or western climes remote,
Whether in torrid or in temp'rate zones,
Praise ye the Lord.—let all the earth proclaim
And celebrate his omnipresent power.

You, on whose land the beauteous rays of light
Phœbus uprising early sheds around,
Bless ye the Lord, and with exulting voice
Proclaim his praise throughout the spacious
globe.

Great is the Lord, and highly to be fear'd,
O'er all the world his majesty presides;
Above the clouds his winged glory flies,
And thro' the aerial way exalted moves.

He mighty nations far extended wide
To *Israel's* yoke subdues; the lofty kings,
That proudly trust in their own power, cast
down, [might.

And makes t' acknowledge *Jacob's* lov'reign
'Tis he alone that with uplifted arm
Scatters the mighty, and confounds the proud.
To *Israel's* sons a peaceful land he gave,
A happy soil! flowing with honey sweet,
And milky streams its fruitful pastures bless,
While with the dreadful sound of trumpets
shrill

God, in his wrathful ire, scatters abroad [dread.
Th' opposing host, struck with armage and
Sing to the Lord, sing to the Lord of hosts,
Let all your ravish'd tongues his might proclaim,
Let all in one united song combine

And voice harmonious pierce the vaulted skies.
For o'er the world th' Almighty rules supreme,
O'er east and west his far stretch'd arm extends,

The

The heaven of heavens his glory scarce contains,
Before him angels veil their beauteous face,
In light ineffable th' Almighty dwells;
Wherefore with willing hearts his praises chant,
Ye seed of *Abra'm*, a peculiar race!
While o'er the world your puissant armies spread,
And conquest waits th' Almighty's sole defence.

*An Ode: To the Memory of his Grace the Duke
of Buckinghamshire. By J. Lockman.*

O H! how chang'd is the gay scene,
Since, to thee, I tun'd the lyre:
Pensive thoughts now intervene,
Cloud my mind, and damp my fire.
When thou left'st thy native isle,
To revisit healthier seats,
Hope gleam'd forth a rosy smile,
Flattering with ideal sweets.
But, too ravishing to last,
Quick, the radiant vision flies;
All our joys are overcast,
And the much-lov'd *Sheffield* dies.
Beauteous shade! from yon' high spheres,
Say, what extasy succeeds
The review of earth-spent years,
Pregnant with the worthiest deeds.
Gallia, for politeness fam'd,
Pleas'd, did thy bright dawns see;
And, her noblest youths inflam'd,
Glory sought, in copying thee.
Thee, blest *Isis*, with delight,
Saw, like *Phœbus*, 'mid' st her sons,
Climbing learning's flow'ry height,
Swift as the bright course he runs.
Thee, the wond'ring *Rhine* beheld,
Heading a victorious train;
Proud that *Berwick* had repell'd
Foes who aw'd th' ensanguin'd plain.
Science, thro' a mother's eyes,
Shed, o'er *Sheffield*, all her rays;
Bid him, first, to wisdom rise,
And deserve the muses praise.
See her, to enrich his mind,
Start from downy chains of sleep!
For his sake, to heav'n resign'd,
See her brave the boist'rous deep!
Charm'd at such maternal care,
All his breast with duty glow'd:
All his wishes sprung to her,
To whom life he doubly ow'd.
Happy parent! happy son!
Each to each their joy and pride;
Sad, that love so closely spun,
Cruel fate shou'd e'er divide!
When his soul, to kindred skies,
Wing'd it's way, * *Rome's* genius cry'd;
With like woe ne'er gush'd my eyes,
* Since th' ador'd *Marcellus* dy'd.

* Both th' extremes of anguish prov'd:
* Blissful both: too like their doom!
* Dear to men, by gods belov'd:
* Both snatch early to the tomb.

Lo! his sadly great remains,
All in gloomy splendor borne,
Slowly cleave the liquid plains,
Whilst soft-breathing *Zephyrs* mourn.

Tritons, at a mother's woe
Mov'd to pity, watch around;
Since, shou'd billows sink him low,
'Twou'd enlarge her bleeding wound.

Hark! whilst winds, hoarse-murmuring rise,
And our piercing loss deplore,
Dying *echo* faintly sighs,
'*Sheffield's* urn has reach'd the shore.'

Chang'd their late so joyous home,
See, a widow'd train attend!
Tender wailings fill the dome:
Lost their master! lost their friend!

Troy not grief sincerer shed,
Wept not more her fallen state,
When her *Hector*, vanquish'd, dead,
Enter'd *Scæa's* crowded gate.

The last, solemn honours paid,
Sheffield, which thy virtues claim,
Join thy father's awful shade,
Clos'd, in thee, his mighty name.

To the River Medway.

MEDWAY, fair rival of imperial *Thames*,
Than whom no river rolls a clearer
stream;

When my *Milesia* in thy vallies strays,
Or courts the brink of thy meandering ways,
Stay thy swift course, erect thy sea-green head,
And urge my passion to the heav'nly maid;
Or bid thy waves in sullen sorrow flow,
And murmur, as they pass, my amorous woe.
Oft' on thy banks she breathes the evening air,
Joyn'd with the neighb'ring nymphs, each
young and fair;

There she, superior to the rest, is seen,
Bright as thy *Naiads* or the *Sea-born queen*:
Sweetness and majesty her steps attend,
And awe and innocence her features blend.
Such is this potent being, of my pain
From whose blest sight I absent must com-
plain;

Oh! *Medway*, then, to her my suit commend,
Be thou a faithful advocate and friend;
With all thy native softness strive to move
Her virgin pride, and melt her into love.

So may thy flood for ever equal run,
Nor sunk by fury of a summer's sun,
Nor swell'd by torrents of impetuous rains,
To break thy bounds and curse thy fertile
plains,

As you with earnest art my passion plead,
And in my needy lovelorn cause succeed.

* His Grace died at Rome, October 30, 1735.

Then

Then when no anxious thoughts perplex my
mind,
But fancy, free from cares, roves unconfin'd,
Inspir'd by happy love, I'll sing thy fame,
And raise in nobler verse a trophy to thy name.

Adriani morientis ad Animam.

ANIMULA vagula, blandula,
Hospes comesque corporis,
Quæ nunc abibis in loca?
Pallidula, rigida, nudula,
Nec (ut soles) dabis joca!

Adrian's Address to his departing Soul. Translated by T. Treadway, Jun.

AH fond companion! Lovely joy,
Stragling, sporting in my breast;
Must I no more thy sweets enjoy?
Wilt thou leave thy native nest?
To what dark shade, what nightfome vale,
Cheerless, helpless, wilt thou stray?
All shudd'ring, cloudy, pensive, pale,
No more hum'rous, lively, gay.

CANDELABRUM.

CUM primum Esotendebat ab æthere Phœbus,
Ac umbram terris nox tulit atra gravem;
Mortales visus bebetavit dira caligo,
Et frustra lætos increpuere dies;
Dum nubem eripuit nostris suffulta columnis,
Dispulit & noctis viva lucerna chaos.
Induit hinc subito variæ meæ forma figuras,
Ut mens cuiq; sua est, ductile fingit opus.
Nunc mire auratum curvantia brachia tendit,
Ignibus & crebris orbis in orbe micat.
Nunc vile exilium prætendens fœtile flammam,
Erigit exiguae lumina fœssa domûs.
Quippe levis dubio titubat fulgore lucerna,
Næ juvat imbellem machina nostra facem.
Sic bederam quercus suffuleit fida cadentem,
Sic viduas vites sustinet ulmus amans.

The CANDLESTICK.

WHEN to fair *Tberis* bed the weary sun
In haste retires, and day's swift course
is run,
I stand prepar'd to usher in fresh light,
And chase the gloomy horrors of the night;
But artificial light so priz'd below,
Wer't not for me would soon a burthen grow;
Without my help ill serves the taper's fires,
Or falling, the inverted flame expires.
Thus the weak vine the sturdy elm supports,
And the firm oak th' unstable ivy courts.
The richest metals that both *India* send,
To mould my form obsequiously attend;
And gold, the fatal cause of human woes,
In me its useful harmless splendor shews;
Oh! did it all my peaceful form assume,
Base avarice soon would then receive its doom;

N 2

Then might we hope, without a guilty stain,
To see the golden age restor'd again.

Confess the truth, ye glories of our isle,
Who court the muses with nocturnal toil.
Has not my kind assistance in the night,
Supply'd the absence of the solar light?
I for wit's sake rais'd my illustrious head,
Half *Homer* but for me had not been read.
Fam'd *Isaac* owes his labours to my cost,
And but for me stage heroes had been lost:
What greater title can my worth commend,
Than to be deem'd the sacred muses friend?
Before the sun bright gems their rays conceal,
Which by my milder lamp their worth re-
veal;

On proudest altars my rich pomp is plac'd,
And regal courts are with my presence grac'd;
My ample branches seem a splendid tree,
Spread numerous as a *Jewish* progeny:
Branches more large for sight, more graceful
made,
No buck in *Windfor-Forest* ere display'd.
But should at last the powerful motives fail,
To make the merits of my cause prevail,
I've one thing left which must your judg-
ments fix,

Think on the seven sacred candlesticks.

*Alexander's Feast; or, the Power of Musick.
An Ode, in Honour of St. Cecilia's Day.
By Mr. Dryden: Lately set to Musick by
Mr. Handel.*

TWAS at the royal feast, for *Persia* won,
By *Philip's* warlike son:
Aloft in awful state
The god-like hero sat
On his imperial throne:
His valiant peers were plac'd around;
Their brows with roses and with myrtles bound.
(So shou'd desert in arms be crown'd:)
The lovely *Tbais* by his side,
Sate like a blooming eastern bride
In flow'r of youth and beauty's pride.
Happy, happy, happy pair!
None but the brave,
None but the brave,
None but the brave deserves the fair.

Chor. Happy, happy, &c.

Timotheus plac'd on high
Amid the tuneful quire,
With flying fingers touch'd the lyre:
The trembling notes ascend the sky,
And heav'nly joys inspire.
The song began from *Jove*;
Who left his blissful seats above
(Such is the pow'r of mighty love.)
A dragon's fiery form bely'd the god:
Sublime on radiant spires he rode,
When he to fair *Olympia* press'd:
And while he sought her snowy breast:
Then, round her slender waist he curl'd,
And stamp'd an image of himself, a sov'reign
of the world.

The

The list'ning crowd admire the lofty sound.
A present deity, they shout around:
A present deity the vaulted roofs rebound:

With ravish'd ears
The monarch hears,
Assumes the god,
Affects to nod,

And seems to shake the spheres.

Chor. *With ravish'd ears, &c.*

The praise of *Bacchus* then, the sweet musician sung;

Of *Bacchus* ever fair and ever young:

The jolly god in triumph comes;
Sound the trumpets; beat the drums;
Flush'd with a purple grace
He shews his honest face,

Now gives the hautboys breath; he comes,
he comes.

Bacchus, ever fair and young,
Drinking joys did first ordain:
Bacchus' blessings are a treasure,
Drinking is the soldier's pleasure:
Rich the treasure,
Sweet the pleasure:
Sweet is pleasure after pain.

Chor. *Bacchus' blessings, &c.*

Sooth'd with the sound the king grew vain;
Fought all his battles o'er again;

And thrice he routed all his foes; and thrice
[he slew the slain.

The master saw the madness rise;
His glowing cheeks, his ardent eyes;
And while he heav'n and earth defy'd,
Chang'd his hand, and check'd his pride.

He chose a mournful muse
Soft pity to infuse:

He sung *Darius* great and good,
By too severe a fate,

Fallen, fallen, fallen, fallen,
Fallen from his high estate,

And weltring in his blood:

Deserted at his utmost need,

By those his former bounty fed:

On the bare earth expos'd he lies,

With not a friend to close his eyes.

With down-cast looks the joyless victor sate,

Revolving in his alter'd soul

The various turns of chance below;

And, now and then, a sigh he stole;

And tears began to flow.

Chor. *Revolving, &c.*

The mighty master smil'd, to see
That love was in the next degree:
'Twas but a kindred-sound to move;
For pity melts the mind to love.

Softly sweet, in *Lydian* measures,

Soon he sooth'd his soul to pleasures.

War, he sung, is toil and trouble;

Honour but an empty bubble.

Never ending, still beginning,

Fighting still, and still destroying,

If the world be worth thy winning,

Think, O think, it worth enjoying.

Lovely *Tbais* sits besides thee,

Take the good the gods provide thee.

The many rend the skies, with loud applause;

So love was crown'd, but musick won the cause.

The prince, unable to conceal his pain,

Gaz'd on the fair

Who caus'd his care,

And sigh'd and look'd, sigh'd and look'd,

Sigh'd and look'd, and sigh'd again:

At length, with love and wine at once oppress'd,

The vanquish'd victor sunk upon her breast.

Chor. *The prince, &c.*

Now strike the golden lyre again:

A louder yet, and yet a louder strain.

Break his bands of sleep asunder,

And rouse him, like a rattling peal of thunder.

Hark, hark, the horrid sound

Has rais'd up his head,

As awak'd from the dead,

And amaz'd, he stares around.

Revenge, revenge, *Timotheus* cries,

See the furies arise:

See the snakes that they rear,

How they hiss in their hair,

And the sparkles that flash from their eyes;

Behold a ghastly band,

Each a torch in his hand!

Those are *Grecian* ghosts, that in battle were
slain,

And unbury'd remain

Inglorious on the plain.

Give the vengeance due

To the valiant crew.

Behold how they toss their torches on high,

How they point to the *Persian* abodes,

And glitt'ring temples of their hostile gods,

The princes applaud, with a furious joy;

And the king seiz'd a flambeau, with zeal to
destroy;

Tbais led the way,

To light him to his prey,

And, like another *Helen*, fir'd another *Troy*.

Chor. *And the king seiz'd, &c.*

Thus long ago,

Ere heaving bellows learn'd to blow,

While organs yet were mute;

Timotheus to his breathing flute,

And sounding lyre,

Could swell the soul to rage, or kindle soft desire.

At last divine *Cecilia* came,

Inventress of the vocal frame;

The sweet enthusiast, from her sacred store,

Enlarg'd the former narrow bounds,

And added length to solemn sounds,

With nature's mother-wit, and arts unknown
before.

Let old *Timotheus* yield the prize,

Or both divide the crown;

He rais'd a mortal to the skies;

She drew an angel down.

Grand Chor. *At last, &c.*

N. B. *The Looking-Glass in our next. We
had not Room for any of the Latin Verses this
Month.*

THE



T H E

Monthly Chronologer.



N Jan. 31. the Corpse of his Grace the Duke of *Buckinghamshire* (after several Days lying in State in a most magnificent Manner) was convey'd to *Westminster-Abby*, and interr'd in *Henry VIIth's* Chapel. The Duke of *Richmond* was chief Mourner; the Body was carried in an open Chariot; and the whole Proceſſion was moſt ſolemn, grand, and magnificent.

TUESDAY, Feb. 3.

Peter Burrell, Eſq; was choſen Sub-Governor, and *John Briſlow*, Eſq; Deputy-Governor of the *South-Sea Company*; the former without Oppoſition, who had 1071 Votes. The Numbers on the Ballot for Deputy-Governor were,

For *John Briſlow*, Eſq; — 693

Francis Wilks, Eſq; — 440

WEDNESDAY, 4.

Burton Brace and *Joſeph Cole*, condemn'd at the Sessions at the *Old Bailey* in *December*, (ſee Vol. IV. p. 685.) and *Thomas Bulker*, condemn'd at the laſt Sessions, (ſee p. 46.) were this Day executed at *Tyburn*. *Wreatbock*, *Chamberlain*, *Bird*, *Ruffet* and *Campbell*, (the Perſons concern'd with *Macray* in robbing *Dr. Lancaſter*,) were repriev'd for Transportation for Life: And *Mackney*, *Alder*, and *Reſue*, to be transported for 14 Years.

THURSDAY, 5.

The following Gentlemen were choſen Directors of the *South-Sea Company*, for the 3 Years next enſuing, viz. * *Thomas Thomas*, Eſq; * *George Jennings*, Eſq; * *Joſhua Baker*, Eſq; * *Sir John Lade*, Bart. * *Robert Wood*, L. L. D. * *Roger Mainwaring*, Eſq; * *James Lambe*, Eſq; * *John Edwards*, Eſq; * *Samuel Smith*, Eſq; * *Joſeph Beachcroft*, Eſq; * *Richard Jackſon*, Eſq; * *Richard Howard*, Eſq; * *John Hamilton* Eſq; * *John Fullerton*, Eſq; * *Robert Lovick*, Eſq; * *Jonathan Collyer*, Eſq; * *Joſeph Adams*, Eſq; * *Thomas Cowſlad*, Eſq; * *John Philipſton*, Eſq; * *Joſeph Fawthorp*, Eſq; * *J. Thompson*, jun. Eſq; * *Nathaniel Paice*, Eſq; * *Richard Hatton*, Eſq; * *Joſeph Guſton*, jun. Eſq; * *Edward Haiſwell*, Eſq; * *Capt. Richard Pinnell*, *Sydenham Malthus*, Eſq; * *Bennet Swayne*, Eſq; * *Henry Gaultier*, Eſq; * *Lewis Way*, Eſq; Thoſe with this Mark * were in the laſt Direction.

THURSDAY, 12,

This Day the Ceremony was performed in the Privy Council, of propoſing to his Royal Highneſs the Prince of *Wales* a Marriage with the Princeſs of *Saxe-Gotba*: two of the Members of that Right Hon. Board carried his Maſteſty's Meſſage to his Royal Highneſs in his Apartment, and his Royal Highneſs answer'd, that he could not but be extremely well pleaſed with whatever his Maſteſty propoſed.

MONDAY, 16.

This being the next Day after the laſt Full Moon before the Equinox, there was a Spring-Tide, which flow'd ſo high as to exceed by near a Foot and half all that have been known in the Memory of Man; at *Westminster-Hall* the Court of *Common-Pleas* being ſitting, ſeveral of the Council, &c. were carried out of the Hall to their Coaches in Boats, who ply'd both in the Hall and the *Palace-Yards*; moſt of the Cellars in *Westminster* were fill'd with Water; the *Privy Garden* at *Whitehall*, and the Parade in *St. James's-Park*, were alſo overflow'd. The Water came over *Tower-Wbarf* in ſeveral Places, and the Cellars and Offices on the Banks of the River, both above and below Bridge, were univerſally under Water.

This Tide did alſo much Damage down the River; moſt of the Marſhes and Hundreds of *Effex* were overflow'd, and a conſiderable Number of Cattle were drowned, particularly on the Iſland of *Candy*, in the Mouth of the *Thames*, on the *Effex* Side, where the Inhabitants were forced to get into their upper Rooms to ſave their Lives. A great Part of the Wall of the King's Yard at *Droptford* fell down, and beat down ſome Warehouſes at the Red-houſe; it is thought the Damages at the King's Yard may be near 1000*l.* all the Grounds on the Level were alſo overflowed; and above Bridge a Breach was made at *Mill-Bank*, and it overflowed the Fields and Gardens there, as alſo the Neat-houſe; and likewiſe broke into *Chelſea* Water-works, and did a conſiderable Damage to them. The Damage done to the Banks, &c. of the River in ſeveral Places is very great.

About this Time a young Woman, Servant to Mr. *London*, Yeoman, at *Eaſt-Church* in the Iſland of *Sheppey*, was committed to Croſs by *Capt. Gore*, one of his Maſteſty's Juſtices of the Peace for the County of *Kent*,

for

for poisoning her Master and Mistress, by putting some Ratsbane into a Tea-Kettle of Water; of which making Tea, Mrs. London, notwithstanding the Assistance of Dr. Tburston of Milton, died in a few Hours, and her Husband lay dangerously ill. 'Tis said that a young Fellow, Son to Mr. London, had courted her some Time, but that his Parents would never consent to his marrying her, so that she was tempted to this shocking Act, in Hopes, by putting them out of the Way, to remove the Obstacle to her Desires.

WEDNESDAY, 18.

Count Kinski, the Imperial Ambassador, gave a grand Entertainment at Somerset-House, to the Nobility, Foreign Ministers, &c. on Account of the Marriage of the first Arch-dutchess to the Duke of Lorain. There were several Tables and Courses, and near 300 of the Nobility and Gentry were there by particular Invitation: At Night there was a splendid Masquerade, and Tables cover'd with the choicest Sweetmeats. His Majesty and most of the Royal Family were present; the King was dressed in a blue Turkish Habit, the Vest white, with a Turbant buttoned up with Diamonds of immense Value, and went away between One and Two, when the Nobility and Gentry unmasked: The Prince of Wales was masked, and dressed in the Habit of a Venetian Merchant; the Duke was first in a Polish Dress, but changed his Habit to that of an Imperial Hussar, with a fine Turkish Seymiller by his Side, presented him by the Earl of Crawford; the Princess Amelia was in a rich green Velvet Habit, representing a Sultana, and a Turbant with a large Diamond Button on it of an immense Value, and adorn'd with Crescents, &c. the Princess Caroline was in that of a Shepherdess, but exceeding rich: The Dutchess of Marlborough and the Dutchess of Portland were in the old English Dresses worn in Q. Elizabeth's Days, richly adorned with Jewels; the Lady Viscountess Weymouth was in a Spanish Dress; the Spanish Ambassador and the Dutchess of Wharton were dressed alike in two Pilgrim's Habits, and talked very much with the King. Most of the Company had fine Gold and Silver Favours, the Noblemen on their Heads, like Cockades, and the Ladies at their Breasts. At One o'Clock the great Gallery was thrown open, where was a fine cold Supper in an Ambigu, consisting of 150 Dishes.

THURSDAY, 19.

Was held the annual Feast of the Sons of the Clergy: About 12 o'Clock Divine Service began at St. Paul's, when the Rev. Dr. Barton preach'd the Sermon, and Dr. Green's Te-Deum, Jubilate, and Anthem were vocally and instrumentally perform'd by a great Number of the best Hands and Voices; the Bishop of London, several other Prelates, and many of the Clergy and Persons of Distinction be-

ing present; after which they went in Procession to Merchant-Taylors-Hall, where a grand Entertainment was provided. What was collected at the Sermon, and at the Feast and Rehearsal, amounted to upwards of 800l.

His Majesty went to the House of Peers with the usual State, and gave the Royal Assent to the Malt Bill, &c.

SUNDAY, 22.

The Anniversary of the Birth-Day of the Princess Mary, their Majesties fourth Daughter, was celebrated, when she entered the 13th Year of her Age.

MARRIAGES and BIRTHS.

JAMES Gage, of Petworth, Sussex, Esq; married to Miss Mary Robinson of Fulham, George Lane, of Burlington-Gardens, Esq; to Miss Elizabeth Smith, of St. Mary-le-bone. William Collins, of Midhurst, Esq; to the Relict of the late Mr. Joshua Morlock.

William Bowles, Esq; Member for Bridport, to Mrs. Cook, a Widow Lady.

Christopher Morison, of Barnet, Esq; to Miss Elizabeth Lee, of the same Place.

Christopher Wentworth, of East-Sheen, Esq; to Miss Leigh, of Barnes.

Julian Church, of Surrey, Esq; to Miss Sarah Rawley.

Edw. Jenkinson, Esq; to Miss Humphries, of Saville-Row, Burlington-Gardens.

Matthew Godfrey, of Glamorgan, Esq; to Miss Wake, of Wanstead.

Thomas Winkworth, of Poland-street, Esq; to Miss Arnold, of Newport street.

Abraham Tucker, of Betchworth-Castle, Surrey, Esq; to Miss Barker, of Red-Lion-street.

John Hanbury, of Northamptonshire, Esq; to Miss Western, Niece to the Lord Viscount Bateman.

Thomas Roper, of Weobley in Herefordshire, to Miss Waller, of Gatton, Surrey.

Thomas Whitaker, of Winslow, Bucks, Esq; to Miss Mary Dunford.

Isaac Whittington, of Great Ormond-street, Esq; to Miss Fenwick, of Bedford-Row.

Kenrick Clayton, Esq; Member for Blechingly, Surrey, to Miss Herring, of Mincing-Lane.

Dr. Ingram, of Barnet, to Miss Mary Nicoll, of Totteridge.

Timothy Stoughton, of Allesley, Warwick, Esq; to Miss Anne Samwell, second Daughter of Sir Thomas Samwell, of Upton, Bart.

Gregory Whitehouse, of Sussex, Esq; to Miss Christian Read.

George Doliffe, of Bedford-Row, Esq; to the Hon. Mrs. Western, Sister to the Lord Viscount Bateman.

The Lady of the Right Hon. the Lord Robert Montagu, Vice-Chamberlain to her Majesty, safely delivered of a Daughter.

The Lady of the Right Hon. the Lord Hervey,

Hervey, Vice-Chamberlain to his Majesty, also lately delivered of a Daughter.

Henry William Portman, Esq; Member for *Taunton*, *Somerset*, and Heir to 10,000*l.* per Annum, married to Miss *Anne Fitch*, third Daughter of *William Fitch*, Esq; of *Highb-Hall* in the same County.

William Jones, of *Daventry* in *Northamptonshire*, Esq; to Miss *Marshall*, Daughter of *Marmaduke Marshall*, Esq; an 8000*l.* Fortune.

DEATHS.

Corbet Price, of the *Middle-Temple*, Esq; In the *Broad Sanctuary*, *Westminster*, Capt. O-Hara.

In *Devonshire-Square*, Dr. *Porter*, a Physician.

Sir Brownlow Sherrard, Bart.

The Rev. Dr. *Sherlock*, Minister of St. *Botolph*, near *Billingsgate*.

Bernard Lintott, of *Horsham*, Esq; High Sheriff of the County of *Suffex*, and formerly an eminent Bookseller in *Fleet-street*.

Obadiab Fletcher, of *Oxfordshire*, Esq;

Comb Winsley, Esq; Major of the Fort of *Sbernefs*.

In an advanced Age, at his Seat at *Knowsley* in *Lancashire*, the Rt. Hon. *James Stanley*, Earl of *Derby*, Baron *Stanley* of *Larham* in *Lancashire*, Baron *Strange* (of *Knokyn*) and *Mobun*, Lord of *Man*, and Admiral of that Island, Lord Lieutenant and Custos Rotulorum of the County of *Lancaster*, and one of the Lords of his Majesty's most Hon. Privy Council. His Lordship served several Campaigns in *Flanders* under King *William*, and was one of the Grooms of his Bed-Chamber. He was sole Patron of the Bishoprick of *Man*, and all Parsonages and Vicarages, except three, which are in the Patronage of the Bishop; and, by the Advice of his Deemsters, (a Sort of Judges chosen every Year to decide Controversies, two for each Division of the Isle) and 24 Keys (that, with his Approbation were Representatives for the same) he could make and repeal Laws. He had likewise Power of holding Courts in his own Name, and could hang and draw, or pardon Malefactors; and in his Jurisdiction all Wrecks, Royal Fishing, &c. with many other Prerogatives, belonged to him by his Regality.

George Thynne, Esq; formerly a Colonel in the Army.

At *Kentbury*, *Berks*, the Rev. Mr. *Walter Harte*, formerly Fellow of *Pembroke College*, *Oxon*, Prebendary of *Wells*, Canon of *Bristol*, and Vicar of St. *Mary Magdalen's*, *Taunton*; but was a Nonjuror ever since the Revolution.

Thomas Tyrrell of *Gipping-ball*, *Suffolk*, Esq; Capt. *Sam. Walbrook*, formerly a Capt. in the Royal Navy.

Sir Samuel Barnardiston, Bart.

Rev. Dr. *Burebet*, of *Hertfordshire*.

At *Ely*, the Rev. Mr. *John Bringhurst*, Precentor of that Cathedral, and Minister of *Ely Trinity*.

At his Seat in *East Lotbian*, *Alexander*, Lord *Elibank*.

Rev. Mr. *William Woods*, Rector of the United Parishes of St. *Mary Breadman*, and St. *Andrew*, *Canterbury*, and Minister of *Gunston*, near *Wingham*.

At *Islington*, Mr. *William Johnson*, Chief Examiner at the Excise Office for the Duties on Soap, Candles, &c.

Benjamin Hare, of *Staffordshire* Esq;

At his Seat near *Cobham*, *Surrey*, Sir *Francis Vincent*, Bart.

Thomas Jennings, of *Hants*, Esq;

At *Worcester*, Dr. *Benjamin Parshull*, an eminent Physician, whose Father made himself famous by assisting in the Defence of *Colchester* against the Parliament Forces, in the Year 1648.

In *Oxfordshire*, the Rev. Sir *Robert Cecks*, Bart.

In *Rutlandshire*, *Talbot Robinson*, Esq; a Gentleman possess'd of a plentiful Estate, and one of his Majesty's Justices of the Peace.

Sir *John Meres*, Bart.

Hon. *Charles Stanhope*, Esq; Member of Parliament for *Derby*.

George Welham, Esq; a Justice of Peace for the County of *Surrey*.

Herry Shelley, Esq; formerly high Sheriff of the County of *Suffex*.

Master *Cornwall Fitz Frederick Vane*, Son to the Hon. Mrs. *Vane*.

Right Hon. *Walter Cbetwynd*, Baron of *Ratbdoun*, and Viscount *Cbetwynd Beer-bawen*, Irish Titles.

Hugh Francis, Esq; possess'd of a plentiful Estate in *Wiltshire*.

Rev. Mr. *Hele*, Nephew of the Rev. Dr. *Hough*, suddenly in the Pulpit, while he was preaching.

Marquis of *Tullibardine*, only Son to the Duke of *Atbol*.

William Winkford, Esq; a Justice of Peace for the County of *Somerset*.

At his House at *Fewersham* in *Kent*, *John Hornbey*, Esq; a Gentleman possess'd of 400*l.* per Annum.

Ecclesiastical PREFERMENTS.

*M*R. *Imber*, instituted to the Rectory of *Kingworthby*, in the Diocese of *Winchester*.

Dr. *Maddox*, Dean of *Wells*, and Clerk of the Closet to the Queen, made Bishop of St. *Asaph*.

Tbo. Walker, instituted to the Vicarage of *Bungay*, *Suffolk*.

Mr. *Battel*, presented to the Rectory of *Knaploft* in *Leicestershire*.

Mr. *Wilson*, Son of the Bishop of *Man*, pre-

presented by his Majesty to the Rectory of *St. Vedast, Foster-Lane*, vacant by the Promotion of *Dr. Maddox* to the Bishoprick of *St. Asaph*.

Thomas Stephens, M. A. to the Rectory of *Herbrandston* in *Pembrokeshire*.

Edward Portage, M. A. to the Rectory of *Colston* in *Leicestershire*.

Joseph Davies, M. A. Chaplain to the Lord *Bamff*, had a Dispensation to hold the Vicarage of *Stoke* in *Suffolk*, together with the Vicarage of *Great Wilbram* in *Cambridgeshire*.

Richard Barford, M. A. Chaplain to the Countess Dowager of *Albemarle*, had a Dispensation to hold the Vicarage of *Spersholt*, *Hants*, together with the Vicarage of *South-Newton*, *Wiles*.

Mr. Tim. Allen presented to the Vicarage of *Beckworth*, *Surrey*.

Mr. Legh Brooke, Senior Fellow of *Brazen-Nose College*, *Oxford*, to the Vicarage of *Bladen* and *Rollright* in *Oxfordshire*.

Isaac Terry, M. A. inducted into the United Rectories of *St. Mary Breadman* and *St. Andrew* in the City of *Canterbury*.

Mr. Daniel Stockton, Fellow of *Trinity-College*, *Cambridge*, appointed Chaplain in Ordinary to the Prince of *Wales*.

PROMOTIONS Civil and Military.

THE Earl of *Dunmore*, one of the 16 Peers for *Scotland*, made Knight of the Order of the Thistle, in the room of the late Earl of *Haddington*.

Capt. Henry Panton appointed Equerry to his Majesty, in the room of his Brother the Major-General, who resigned in his Favour.

Capt. Wm. Alfson made Lieut. Col. in the room of Lieut. Col. *Clarrington*, deceased.

Capt. Charles Melloy, Commander of one of his Majesty's Yachts, chosen Elder Brother of the *Trinity-House*, in the room of *Capt. Stephen Martin Leake*, deceased.

Sir Marmaduke Wyville, Bart. made Post-Master-General for *Ireland*, in the room of *Isaac Manley*, Esq; deceased.

Hon. Arthur Hill, Esq; and *Mr. Broderick*, Son to the Rev. Dr. *Broderick*, one of the Prebends of *Westminster*, appointed Joint-Registers of Deeds and Conveyances in the Kingdom of *Ireland*, in the room of the Right Hon. *Benjamin Parry*, Esq; deceased.

Richard Harris, Esq; made one of the Commissioners for licensing of Hackney-Coaches.

Mr. Strange, *Mr. Clute*, and *Mr. Browne*, sworn in as his Majesty's Council learned in the Law.

Henry Perrill, Esq; made Captain of a Company in Brigadier General *Scott's* Regiment.

Lord Belhaven appointed Principal Sheriff of *East Lothian*, in the room of the late Earl of *Haddington*.

Sir George Walton, Knt. Admiral of the Blue, having, on account of his Age, retired from the Service, his Majesty has been pleased to promote *Philip Cavendish*, Esq; Vice-Admiral of the Red, to be Admiral of the Blue; *John Balchin*, Esq; to be Vice-Admiral of the Red; *Charles Stewart*, Esq; to be Vice-Admiral of the White; the Earl of *Granard* to be Vice-Admiral of the Blue; *Nicholas Haddock*, Esq; to be Rear-Admiral of the Red; and *John Hagar*, Esq; to be Rear-Admiral of the White.

Hercules Baker, Esq; formerly a Commander in the Royal Navy, and now on Half-Pay, made Treasurer, of *Greenwich-Hospital*, in the room of Admiral *Cavendish*.

Mr. Killigrew, Grandson to the famous *Mr. Killigrew*, who shone in the Court of *K. Charles II.* made Lieut. to a Company of Invalids; and *Mr. Sybourg* made Page of Honour to the Prince of *Wales*, in his room.

Hon. Henry Legge, Esq; second Son to the Earl of *Dartmouth*, appointed Secretary to the Rt. Hon. *Sir Robert Walpole*, as Chancellor of the Exchequer, in the room of *Mr. Baron Fortescue*.

Lord Chief Justice *Reeve* sworn in one of his Majesty's most Hon. Privy Council.

Sheriffs appointed. *Heref.* *William Phillips*, Esq; *Notting.* *William Burnell* Esq; *Stafford.* *Ralph Adderley*, Esq; *Suffex.* *Henry Lintot* Esq; in the room of his Father, deceased. *Cornw.* *Ferdinando Wallis*, Esq;

Persons declar'd BANKRUPTS.

Benjamin Baller, of *Barnstable*, *Devon*, Merchant.

Peter Farettes, late of the *Old Artillery-Ground*, *Middlesex*, Weaver.

William Green, of *Smarden*, *Kent*, Mercer.

John Siddall, of *London-Bridge*, Hard-Ware Man and Chapman.

Edward Abbot, of *Mile-End*, *Middlesex*, Chapman and Merchant.

Thomas Bussey, of *Woolwich*, *Kent*, Shop-Keeper and Chapman.

Robert Sopp, late of *London*, Bricklayer.

Christopher Worger, of *Albford*, *Kent*, Draper.

John Elliston, of *Smithfield-Bars*, Haberdasher.

John Lewis, late of *Half-Moon-Passage* in *Ch. apside*, Puke-maker.

John Purkes, late of *Christ-Church*, *Southampton*, Mercer.

Prices of Goods, &c. in FEBRUARY, 1736. 101

Towards the End of the Month.

STOCKS.

S. Sea 82 $\frac{1}{8}$	Afric. 18
—Bonds 31 18	Royal Aff. 100 $\frac{1}{2}$
—Annu. 107 $\frac{1}{8}$	Lon. ditto 12 $\frac{1}{2}$
Bank 146 $\frac{1}{8}$	Y. Build.
—Circ. 5 15	3 per C. An. 94 $\frac{1}{4}$
Mil. Bank 108	Eng. Copper 21. 1
India 177	Welsh dit.
—Bonds 41. 17	

The Course of EXCHANGE.

Amst. 35 6 2 $\frac{1}{2}$	Bilboa 40 $\frac{1}{4}$
D. Sight 35 2 a 3	Leghorn 50 $\frac{1}{2}$
Rotter. 35 7	Genoa 52 $\frac{3}{8}$
Hamb. 35 1 a 35	Venice 51 $\frac{1}{4}$
P. Sight 30 $\frac{1}{16}$	Lisb. 56 $\frac{1}{8}$
Bourdx. 40 $\frac{1}{4}$	Oport. 56 $\frac{7}{8}$
Cadiz 40 $\frac{1}{2}$	Antw. 36 2 a 3
Madrid 40 $\frac{1}{2}$	Dublin 12 $\frac{1}{8}$

Prices of Goods at Bear-Key.

Wheat 21 29	Oates 10 13
Rye 18 21	Tares 17 21
Barley 10 16	Pease 13 22
H. Beans 12 16	H. Pease 14 18
P. Malt 15 22	B. Malt 15 20

Prices of Goods, &c. in London. Hay 35 to 42s. a Load.

Coals per Chaldron 25 to 27	Ditto second Sort 46s. a 50	Mastick white 4s. 6d.
New Hops p. Hun. 4l. 10s. a 5	Loaf Sugar double ref. 9d.	Opium 11s. a 12s.
Old Hops 3l. 10	Ditto single refine 6d.	Quicksilver 4s. 6d.
Rape Seed 10l. a 11l.		Rhubarb 20 a 30s.
Lead the Fodder 19 Hun. 1 half	Grocery Wares by the lb.	Sarsaparilla 2s. 6d.
on board, 14l.	Cinamon 7s. 8d.	Saffron English 30s. 6
Tin in Blocks 3l. 13	Cloves 9s. 1d.	Wormseeds 3s. 6
Ditto in Bars 3l. 15	Mace 15s. od	Balsam Copaira 3s. 6d.
Copper Eng. best 5l. 5s.	Nutmegs 8s. 7d.	Balsam of Gilead 20 s.
Ditto ordinary 4l. 16s. a 5l.	Sugar Candy white 18d.	Hypocacuanæ 4 s. 6d a 5s.
Ditto Barbary 8ol. a 9ol.	Ditto brown 6d.	Ambergreece per oz. 8s.
Iron of Bilboa 14l. 0s. per Ton.	Pepper for home consump. 11d.	Wine, Brandy, and Rum.
Ditto of Sweden 12l. 16s.	Ditto for Exportation 9d.	Operto red per Pipe 30l. a 32l.
Tallow 25s. a 00	Tea Bobea fine 10s. a 12s.	Ditto white none
Country Tallow 24s.	Ditto ordinary 8 a 9s.	Lisbon red 25 l. a 30
Cocbineal 17s. od.	Ditto Congo 10 a 12s.	Ditto white 26 l.
	Ditto Pekoe 14 a 16s.	Sberry 26 l.
Grocery Wares by the C.	Ditto Green fine 9 a 12.	Canary new 25 l. a 28.
Raisins of the S. new 20s.	Ditto Imperial 9 a 12 s.	Ditto old 32 l. a 34.
Ditto Malaga Frailes 16s.	Ditto Hyson 20 25s.	Florence 3 l.
Ditto Smirna new 17l.		French red 30l. a 40 l.
Ditto Alicant 16s	Drugs by the lb.	Ditto white 20l.
Ditto Lipra new 18s.	Balsam Peru 15s.	Mountain Malaga old 24 l.
Ditto Belvedera 24s.	Cardamoms 3s. 6d.	Ditto new 20 a 21 l.
Currants 32	Campbirre refin'd 7s.	Brandy Fr. per Gal. 7s.
Prunes French none	Crabs Eyes 20d.	Rum of Jam. 7 a 3s.
Figs 19s 6	Fallop 3s. od.	Ditto Low Islands 6s. 4d. a 6s. 10d.
Sugar Powder best 54s. a 59.	Manna 2s. 6d. a 4s.	

FROM

THE chief Article this Month was the Marriage of the Duke of *Lorain* with the Archduchess, eldest Daughter of his Imperial Majesty; which was celebrated on the 1st Instant after the following Manner.

At 7 o' Clock in the Evening, their Imperial Majesties, the Empress Dowager *Amelia*, the Archduchesses, the Duke of *Lorain*, the principal Nobility, and the foreign Ministers, all in their rich Wedding Garments, walk'd in Procession thro' the Galleries, from the Palace to the Church of the Bare-footed *Augustin* Fryars, which is the Church that belongs to the Court. They march'd in the following Order. 1. The Gentlemen of the Court, and of the Bed-Chamber, the Ministers of State, and the Knights of the Order of the Golden Fleece. 2. The Duke of *Lorain* dress'd in a Coat and Mantle of Cloth of Silver, with a white Hat and Feather, white Shoes and Stockings, and red Heels. 3. Count *Hamilton*, Captain of the Emperor's Guard of Archers. 4. The Emperor. 5. The Archduchess *Mary Theresa*, supported by the Empress her Mother, and the Empress Dowager *Amelia*; the Bride was in like Manner, dressed in a white Robe of Silver, shining with Pearls and Diamonds; her Train being born up by the Countess *de Fuchs* her Governess, who wore at her Breast the Pictures both of the Bride and Bridegroom. 6. The Archduchess *Mary-Anne*, second Daughter to the Emperor. 7. The Archduchess *Mary-Magda-len*, Daughter of the Emperor *Leopold*. All the Officers of the respective Households of these two Archduchesses, all the Court Ladies, and a great Number of other Persons of Distinction that were invited to the Nuptials, closed the Procession. Count *Passionei*, Archbishop of *Ephefus*, the Pope's Nuncio, received their Imperial Majesties, the illustrious Pair, and the whole Court, in the Chapel of *Loretto*, where all the Clergy were likewise assembled. The Emperor and Empress were seated near the great Altar, in a Couple of Chairs of State, covered with Gold Brocade; and a little farther backward the Duke and Archduchess were placed in Chairs covered with Cloth of Silver. After the Litanies, which they began singing as soon as their Imperial Majesties and the whole Court were entered into the Chapel, the Nuncio read the Pope's Brief, containing the Dispensation for the Marriage; and then the Duke of *Lorain* advancing towards the Altar, with the most Serene Archduchess on his Left Hand, the Nuncio demanded of him in *Latin*, if he would take the Archduchess *Mary-Theresa* for his wedded Wife? To which his Royal Highness answered, *yes*. Then the Nuncio asked the Archduchess, if she accepted the Duke of *Lorain* for her Husband? Whereupon the said Princess turned towards the Emperor and Empress, and made them a profound Obeisance, by way of asking their Approbation, which

being granted by their Imperial Majesties, the Archduchess kissed their Hands, returned to her Place, and declared, that she took the Duke of *Lorain* for her wedded Husband. Then their Highnesses advancing towards the Altar, the Nuncio joined their Hands, waved the Stole over them as a Mark of their Submission to the Church, and gave them the Nuptial Benediction, in the Name of the Pope; upon which Occasion there was a general Discharge of the small Arms, and a Salvo of 24 Pieces of Cannon. After the Ceremony, *Te Deum* was sung, during which there was a second Salvo like the former, and then their Imperial Majesties and the whole Court return'd to the Palace in the same Order they came; where a most splendid Banquet was serv'd upon a long Table, at the upper End of which sat the Emperor and the Empress in Arm-Chair of Gold Brocade, and on their Right the Empress Dowager *Amelia* in the like Chair cover'd with Black Velvet. Next to her the Duke and Duchess of *Lorain* sat in Chairs cover'd with Cloth of Silver, so that all Five sat in one Line: But the Bride, according to the Ceremony of the Imperial Court, was placed above the Duke her Husband, who sat on her Right Hand towards the lower End of the Table. In short, that Evening and the two next Days were celebrated, in Honour of these Nuptials, with the utmost Pomp and Magnificence.

They have publish'd at *Paris* four separate Articles, besides the Preliminaries we have already mention'd (see p. 50.) in Substance as follows, ' 1. The Czarina and King *Augustus* ' III. are invited to accede to the Conditions ' of the Peace, as Principal Contracting Parties, so far as concerns the Affairs of *Poland*; and 'tis agreed, that if there be a Congress, those two Potentates shall be admitted to send Plenipotentiaries thither to be present at the Conferences of that Assembly, relative to their Interests. 2. No other Matters than such as immediately relate to the Parties at War, shall be discussed in any future Congress, or inserted in the Treaty of Peace. 3. The Emperor engages to obtain the Consent of the Empire, with regard to such Conditions as directly concern the Empire. 4. 'Tis agreed that there shall be no Objection on either Side, as to Titles not yet acknowledged, nor as to the *French* Language in which the Preliminary Articles are drawn up, tho' 'tis the Practice, when Negotiations are enter'd into between the Emperor and the King of *France*, to treat in *Latin*.

The Duke of *Courland* has sent to *Petersburgh* a Will, whereby he leaves the Duchy of *Courland*, after his Death, as also all his Effects, to his Spouse, who is Sister to Duke *John Adolphus* of *Sax-Weissenfels*; and intreats the Czarina to take upon her the Executorthip, which she has done accordingly in Writing. The

DIVINITY.

1. **A** Vindication of the Government, Doctrine and Worship of the Church of England, in answer to Mr. Neal's History of the Puritans. By the Rev. Dr. Maddox, Dean of Wells. Printed for A. Bettesworth and C. Hitch, T. Afley, and J. Watson, price 5 s.

2. *Dissertationes & Conjecturae in Librum Jobi.* Auctore S. Wesley, A. M. Typis C. Bowyer, 14, 11s. 6d. in Sheets.

HISTORY, LIVES, TRAVELS, &c.

3. The universal History from the earliest Account of Time to the present. N^o XIII, which concludes Vol. I. price 10 s. 6d.

4. The modern History of America, N^o I. II. By Mr. Salmon, to be continued. Printed for J. Roberts, price 1 s. each.

5. The Life of John Duke of Marlborough. Illustrated with Maps, Plans of Battles, Sieges, &c. In 3 Vols. 8vo. By Thomas Lediard. Printed for T. Osborne, and J. Wilcox, price, 18 s.

6. The Memoirs and History of Prince Titi. Done from the French. By a Person of Quality. Printed for A. Dodd, price 1 s. 6d.

7. The History of Prince Titi: A Royal Allegory: In 3 Parts. With an Essay on allegorical Writing, and a Key. By the Hon. Mrs. Stanley. Adorned with Cutts, price 3 s. few'd.

MISCELLANIES.

8. The Golden Fleece: Or, the Trade, Interest, and Well-being of Great Britain consider'd, price 1 s.

9. A short Historical Account of London-Bridge, with a Proposition for a new Stone Bridge at Westminster, with Designs engrav'd upon Copper. By Nicholas Hawkmoor, Esq; Printed for J. Wilcox, 4to, price 3 s.

10. *Pbilemon to Hydaspes*: Relating a Conversation with *Hortensius*, upon the Subject of false Religion. Printed for J. Roberts, pr. 1 s.

11. A View of Popery, taken from the Creed of Pope Pius IV. Containing an Answer to the most material Things contain'd in the Profession of Catholick Faith, &c. now in Use for the Reception of Converts into the Church of Rome. With an Appendix, relating to Indulgences for Sins to come; particularly, a Pardon for 26,000 Years, and 26 Days; and a License granted to the Kings and Queens of France, to break their solemn Oaths and Vows. By Joseph Burroughs. Printed for J. Noon, R. Ford, and J. Gray, 8vo, pr. 2 s.

12. *Bibliotheca Topographica Anglicana*: Or, a new and compleat Catalogue of all the Books extant, relating to the Antiquity, Description, and Natural History of England, the Counties thereof, &c. to the present Year, 1736; giving an Account of their various Editions, Dates and Prices, and wherein they differ, 12mo. Printed for J. Worral, price 1 s.

13. *Scacchia Ludus*: Or, the Game of Chess. A Poem. Written originally in Latin, Trans-

lated into English by Mr. Erskine. Printed for A. Millar, price 3 s. 6d.

14. Observations on the Report of the Committee appointed to consider of a proper Place for Building a Mansion-House for the Lord Mayors of London. Printed for A. Dodd, price 6 d.

15. Select Observations on Marriage: Written by several eminent Penmen, and engrav'd by George Bickham. Sold by C. Stokes, pr. 6d.

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49. A Sermon preach'd before the Hon. House of Commons, Jan. 30, 1735-6. By *Francis Ayscough*, D. D. Printed for *T. Osborne*, 4to, price 1s.

50. A Sermon preach'd to the Societies for Reformation of Manners at *St. Mary-le-Bow*, on Monday, Jan. 19, 1735-6. By *Edward Cobden*, D. D. Printed for *M. Downing*, price 6d.

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